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Zion's Herald.

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HYMN.

Edward A. Jenks.

Tune — "Fading, Still Fading."

Spirit of Love! touch the eyes that are weeping!
Sweet is his rest who is peacefully sleeping.
Comfort the sorrowing; Hope never dies,
Though love-light be banished from love-lighted eyes;

And some time—in the evening—from the far-
brooding dome,
Soft winds will whisper a message from home.

Helper and Comforter! give them Thy peace
and rest;

Pillow their aching heads on Thy great loving
breast!

Sorrow and Joy clasp their hands as they wander
Down to the gateway that leads over yonder;
Joy enters gladly; Grief turns away—
Her home is not there where the sun shines for
aye.

So these tear-stained faces, when they come to
the door,
Will be transfigured—tears will fall no more.

Helper and Comforter! give them Thy peace
and rest;

Pillow their aching heads on Thy great loving
breast!

Spirit of Love! heal these hearts that are
breaking!

Fill them with heaven, whether sleeping or
waking—
Joy at the noontide, Peace in the night,
And Hope when the morning floods life with its
light;

And when earth is receding, and the chamber is
dim,
Take them where Love fills the soul to the brim.

Helper and Comforter! give them Thy peace
and rest;

Pillow their aching heads on Thy great loving
breast!

Concord, N. H.

The Outlook.

It is proposed to colonize epileptics in the State of New York—remove them from the poor-houses where they live in idleness and receive no special medical care, to a district in Livingston County, which can be purchased for a low figure, and where these 600 and more unfortunates can be employed in useful and remunerative work, and receive proper medical treatment. The movement is a humane and hopeful one. It awaits only legislative action.

An aluminum life-boat, built in Baltimore for Arctic exploration, met every test for stability to which it was subjected last week with such remarkable success that the navy and the life-saving service will probably be equipped with cutters and life-boats of this metal. A boat 18 feet long, 4 wide, and 2 deep was put empty into the water, and a man attempted in vain to capsize it. It was then weighted with sand-bags and a crew of seven men—4,461 lbs. in all—and yet remained 5½ inches out of water. It was filled full of water, and a man put on each end; even then it would not sink. These tests suggest great possibilities.

Trustworthy information has finally been received concerning the interior of the comparatively unknown land of Labrador. With one assistant, a dozen voyagers and Indians and six canoes, Mr. A. P. Low, of the Dominion Geological Survey, entered the wilderness of Labrador last June, and followed a northwesterly and northerly course nearly a thousand miles to the Hudson Bay post of Rigoletta on Hamilton Inlet. He sends word that the climate in the interior is much milder than was supposed, that the country is thickly wooded with magnificent

spruce and poplar, and that there are indications of vast deposits of the richest of iron ore. Lumber camps will probably be the pioneers of civilization in this extensive and inviting district.

The treasury of one of the kings of the twelfth Egyptian dynasty—the Usurtesen dynasty—is the latest "find" by Mr. Morgan who is conducting the excavations in the interior of the Pyramids. Numerous gold ornaments, including a crown, richly incrustured with jewels, were brought to light, which have been hidden for nearly 5,000 years.

Legislative authority is to be invoked in this State to fasten the responsibility of libellous newspaper statements upon the person who procures their publication, and punish him accordingly. The bill introduced by Senator Fitzgerald proposes that such punishment, in the case of one proven guilty, shall be a fine not exceeding \$500, or imprisonment not exceeding two years, or both. Such a law will prove a wholesome check upon malicious or unwarrantable statements concerning individuals or corporations.

Uneven floors, crumbling walls, broken drainage pipes, molecular vibrations, leaning towers, are cited to show how insecure are some of the most substantial structures in the city of Chicago. The Post Office and Custom House, the Board of Trade building with its 325-foot granite tower, the City Hall, all show indications of instability so marked that those having offices in them begin to feel alarm. The Auditorium tower and the great Masonic building are settling perceptibly, and, it is feared, dangerously. The trouble, of course, is with the foundation—the mud and soft clay on which the city is built. No system of piles or concrete seems to be successful thus far. The tall "sky scrapers" must either be taken down, or they will collapse.

Great Britain has several military undertakings on hand just now. In Gambia, West Africa, a naval brigade is trying to reduce the slave-raiders, under the lead of Chief Fodillah, to subjection; some serious fighting is going on at that point. On the Zambesi in East Africa a British construction party, while running a telegraph line, had a sharp encounter with Portuguese troops on whose domain they were trespassing. Both parties are awaiting re-enforcements, and a bloody conflict seems probable. In the East Himalaya district the Arbor tribesmen are in revolt. A detachment of native troops commanded by British officers was recently surprised by these tribesmen and twenty-seven of them butchered. None of these undertakings will rise to the dignity of a war, but many lives will be lost before the weaker powers are forced into submission.

There is a club in New York known as "the 6-15-99." It is composed of bread-winners who contribute weekly six cents, or fifteen, or ninety-nine, in aid of those who would earn their own bread if they could. The club has 234 branches. One of these is in the Western Union Telegraph's main office, every employee of which, men, women, children—614 persons in all—is a member. Their contribution last week was \$133.84. The total raised by all the branches is about \$1,500, which is every week divided for disbursement among organized charitable associations to supply the needy with food and clothing. The club also runs a free labor bureau, which secures employment for hundreds. A more beneficent and successful agency it would be hard to find. It relieves a vast amount of suffering, and it trains its army of contributors in the habit of self-denial for the good of others.

The inquiry propounded by Commissioner Dowling of the New York Labor Bureau of Statistics to 2,011 manufacturers concerning the causes of the depression in business last year, elicited the reply that want of funds to

meet current expenses was the principal cause for closing down their establishments for longer or shorter terms. Uncertainty concerning tariff changes was also a disturbing factor, but the tightness of the money market was the fundamental hindrance. Says the *Philadelphia Record*: "The causes of last summer's panic were in the monetary legislation that culminated in the Silver Purchase act of 1890. The distrust created by a continuous weakening of the basis of currency produced a general restriction of credits, and thus compelled many manufacturers depending on the usual line of discounts to close their doors. By refusing for months to repeal the Sherman act the Senate delayed the restoration of confidence and deepened the business depression."

The Appropriation for Pensions.

Last year it was \$166,530,350. Commissioner Raum, twelve months ago, estimated that this year it would reach its maximum—about \$180,000,000—but he was mistaken. He reckoned that there would now be 1,250,000 pensioners on the rolls; but under the administration of Judge Lochren, a careful scrutiny has been exercised over new applications, a great many have been rejected, fraudulent claims have been disallowed, many pensions have been re-rated—all of which has had the effect to lower the estimates for the current year instead of increasing them. The bill that passed the House last week carried with it an appropriation of \$151,581,570—nearly fifteen millions less than that of last year, and nearly thirty millions less than what Gen. Raum reckoned it would be. Evidently from this time our pension expenditure will continue to decline. Last year there were only 119,361 applications against 363,799 in 1891. The high-water mark has been passed.

Draining the Mexic Valley.

Within a mountain ring some sixty miles in diameter are situated the valley of Mexico and the chief city of the Republic. For nearly three centuries the work of constructing a drainage system has been prosecuted, though, of course, with many interruptions. One of the early Spanish governors undertook to build a tunnel thirty miles long for this purpose. The tunnel kept caving in, and hundreds of slaves found their graves in the debris. Then the tunnel was changed into a ditch, and for many generations the excavation went on. About ten years ago the government undertook to complete the great work and placed a loan in London for the purpose. The old ditch was to find an outlet by a six-mile tunnel cut through the mountain range, connecting at the exit with a river flowing into the Gulf of Mexico. This modern system will cost \$10,000,000, and is nearly completed. The sluggish sewers of the City of Mexico will then be graded, and connected with the great outlet, which will change the capital from one of the sickliest to one of the healthiest cities in the world.

The Tariff Bill in the Senate.

The Wilson bill emerged from the Finance committee of the Senate last week with numerous changes in the various schedules. Those principally affected are sugar, coal, iron ore, crockery, glass, fruit and woolen goods. On the last-named a reduction of 5 per cent. from the House bill's rates is proposed. Iron ore and coal, placed on the free list by the Wilson bill, are restored to the dutiable catalogue, the duty to be 40 cents a ton instead of 75 cents as at present. Raw sugar, too, undergoes a similar transference, the duty imposed being one cent per pound and a fraction, the fraction varying with its fineness. The tax on distilled spirits is increased. Additional duties are imposed on crockery, china ware, and window glass; also on fruits. Estimates of the increased revenues to be derived from these proposed changes vary from \$35,000,000 to \$60,000,000. At all events, the

Senate bill, or its amendments, has this advantage over the original measure: It undertakes to provide for the estimated expenses of the government, whereas the latter is a signal failure in this respect.

Surviving in Their Works.

Two conspicuous "lovers of their kind" joined "the choir invisible" last week, and left behind "works" that will "follow" them. We refer to Hon. Rufus S. Frost and Mrs. Mary Hemenway. Both used their wealth for the benefit of others. Mr. Frost was widely known as a business man, and had held various public offices, but he will be longest missed in the numerous educational, religious and benevolent activities with which he was identified, while the town library of Marlboro, N. H., and the hospital that bears his name in Chelsea, will be his most permanent visible memorials. To enumerate and describe the various benevolences and helpful agencies which Mrs. Hemenway started or assisted would require a small volume. To her is largely due the credit of introducing such practical departments as sewing, cooking, manual training and physical culture into our public schools. She took the lead in saving the Old South Meeting House from demolition, and started the historical courses given therein. Mr. John Fiske was led to turn his attention to historical investigation by her suggestion. Mr. Cushing's expedition to the Zuni Indians was planned by her. She befriended the Hampton Institute and the Tuskegee School. She aided in founding Miss Bradley's school in Wilmington, N. C. She promoted the study of archeology and ethnology, and the preservation of the prehistoric ruin of Casa Grande in Arizona was due to her interest and efforts. She arranged for a suitable monument to mark the grave of Mary, the mother of Washington, and she placed the portraits of George and Martha Washington in one hundred and fifty schools. Such unselfish, noble spirits as Mr. Frost and Mrs. Hemenway can be illly spared.

The British Occupation of Bluefields.

Bluefields is the port and capital of the Mosquito Reservation, which lies along the Caribbean Sea in Nicaragua. An Indian chief nominally rules it, but Jamaica Negroes really exercise authority over its population of 3,000 Indians who cut mahogany and raise bananas, chiefly for shipment to this country. The Reservation is independent; the Moravians have the religious control, and English is the language spoken. For a long time Great Britain claimed a protectorate over this seaboard, but abandoned it in 1786. Subsequently, when the Central American States revolted against Spain, she came to the aid of the Mosquito king. In 1850, however, in accordance with the terms of the Bulwer-Clayton treaty, she surrendered her claims to the Mosquito coast, and ten years later ceded the protectorate absolutely to Nicaragua. Notwithstanding this surrender, she has jealously watched over the autonomy of this Reservation, particularly against Nicaraguan encroachment. When, therefore, news came, in January last, that the Mosquito chief had disappeared, that there was trouble about the succession, and that Nicaraguan troops had invaded the territory, the British cruiser "Cleopatra" was promptly on the spot and landed a force of marines and two pieces of artillery to support the native government and preserve order. This, apparently, is all there is in this British occupation of Bluefields. The "Kearsarge" was sent on this same errand, but failed to reach the spot, being wrecked on the way. To meet the natural jealousy of our people at any infringement of treaty rights and of the Munroe doctrine, a resolution has been adopted in the Senate inquiring into the matter; but there is every reason to believe that the British commander is performing a purely friendly office, and will withdraw his force as soon as the emergency ceases.

TO THE OLD HERO, NEAL DOW.

Rev. Mark Trafton, D. D.

Hail, Dow! All hail, Knight Templar thou,
With laurel wreath upon thy brow!
And worthily, for thou darest stand
With shield and helm and flashing brand
When saloons swore and tipplers cursed.

The lecturer said the seller first
Is guilty of the drunkard's doom,
Giving the tippler's home its gloom,
Breaking the heart of suffering wife,
Making the home a scene of strife,
And children torturing, who, in want,
So often met the stinging taunt:
"A drunkard is your wretched sire,
You may not to our set aspire."
The lecturer said, "The saloons are
Recruiting rooms for Satan's war."
The seller puts the fatal knife
Into the hand that takes the life.
The Bible says, Cursed he who tips
The bottle to the drunkard's lips!
The ancients said—more wise than we—
Qui fecit alium, fecit per se—
Who acts by another, acts himself alone,
And the primary guilt is backward thrown.
Our laws put the drunkard behind steel bars,
Those who furnished the means are social stars.
Our police have an eye, never covered by
shade,
To detect and snap up the poor wretch who is
made
A sot, but are blind to all such as look to self,
And ruin a home but to pocket the pelf.

Hail, Dow! Mind you of the year '37,
And the talk by the writer in Portland given,
When the dealer was boldly charged with the
crime
Of turning out drunkards in their business
line?
How the rich men raved and the dealers swore
At the close as they gathered about the door?
And you alone, with your dawning light,
Had the courage to say, "The lecturer's
right!"
Well, we're both old men, but the star runs
high,
Circling around the arching sky;
You're ninety the almanac now declares,
With time's furrows on brow, and honored
white hairs,
But a heart under ribs that never grows cold,
And a brain in your skull that seems to be
old.
But the last man turned under by Time's
ruthless plow,
I'm sure all must hope will be honored Neal
Dow!

NEAL DOW'S NINETIETH BIRTHDAY.

Friendly Tributes.

Lady Henry Somerset.

I first saw Gen. Neal Dow on the platform at that great Boston Convention of the White Ribboners which none who beheld it can ever forget. When the veteran "Father of Prohibition" was introduced by the president and came forward with his alert step, his bearing reminding me of England's Grand Old Man whom in many particulars he resembles. It was one of the culminating moments of the convention when White Ribbon women from every State and Territory in the great republic, from Canada and a score of foreign nations, rose with handkerchief in hand to wave their salutes in honor of a leader who had expended his entire life in the service of humanity. It must have been a proud moment for that noble man whose name will be cherished for centuries by the best men and women of all nations. To use the eloquent phrase of your poet and philosopher, Ralph Waldo Emerson,—

"He builded better than he knew,"

when, in 1851, for the sake of a woman's home, he dared the jeering and hatred of the liquor power. Gen. Neal Dow did not dream of the niche he was to fill in the Pantheon of Fame. He only sought to shield and bless the lives of women and children tormented by the return to their homes of fathers and brothers crazed by drink. It is a happy thing for all of us that he has lived these ninety noble years, and the appreciation shown in the well-nigh universal response of temperance people to the suggestion that his 90th anniversary be celebrated, is an honor not more to him who deserves it so well, than to the human nature that at last if not at first recognizes and rewards those who love and live for its interests.

The Priory, Reigate, Eng.

Rev. Theodore L. Cuyler, D. D.

I first became acquainted with the noble old field-marshal of prohibition in the autumn of 1881, when I went on to Portland expressly to see the workings of his new "law for the suppression of tippling-houses." Mayor Dow drove me around the city and showed me the closed distillery and the basement of the City Hall in which he locked up the "spirits in prison" until he could send them down into the sewers. A few months afterward I took part in that magnificent meeting in Tripler Hall, New York, where we gave him a gold medal for his achievements. During the next winter he and I addressed the legislature of New York in behalf of a prohibitory law, which passed both houses and was vetoed by Governor Seymour. For sev-

al years our correspondence was intimate and constant, and I came to love him warmly.

On a single question of policy we honestly differ: he maintaining the expediency of a separate Prohibition political party, and I advocating the support of prohibition on non-partisan lines. We both contend that it is the duty of all public-schools and Sunday-schools to educate children to total abstinence, the duty of

of the devil and his allies. The first thing that arrested my attention as I entered the church was that the decorations on the platform had direct reference to my presence. I had in some lines written for another occasion said,—

The cruel gulf by carnage made,
Too long has severed kindred blood,
But where our banners are displayed
An arch of peace now spans the flood.

There was "the arch of peace," and as I drew



Neal Dow.

God's church to fight the drink-demon, and the duty of legislatures not to license and protect, but to suppress, the dram-dens.

Friend Dow—like Whittier—owes much to his Quaker parentage; for when a Quaker does fight he never surrenders. As the glorious veteran has been one of God's heroes of the nineteenth century, may he live to march into the twentieth "with his beaver on" and his undimmed eye looking towards the prize of the high calling of God in Christ Jesus!

Brooklyn, N. Y.

Hon. William P. Frye.

United States Senator.

I respond to your request for a few words touching that splendid "old man," Neal Dow, and his work, with great pleasure. I have always had a profound respect for Gen. Dow, and for the last twenty-five years a warm friendship inspired by a personal acquaintance. No man ever acted from higher motives and with a more total disregard of his own personal fortunes. He started out, as did "Peter the Hermit," to convince the people—he, that the men for whom the Christ died might be saved from filling drunkards' graves; the latter to recover his sepulchre. The success of both was marvelous, in the case of the General resulting, in 1851, in the enactment of what is known the world over as the "Maine Law" by more than a two-thirds majority in each house.

I know General Dow has been taunted all his crusading life as a fanatic. Peter the Hermit was many times better entitled to the name; so, too, was Martin Luther. Neither the Crusades nor the great religious reform could have been accomplished without these men. Indeed, no great reform has ever succeeded, or ever will succeed, without so-called fanatics to inspire the movements. Melancthon never would have stirred up a tempest in a teapot. Conservatism is useful as a drag, but if all men were conservatives no drag would ever be needed, for the world would stand still. If General Dow was or is a fanatic, I thank the dear Lord that He has given him to our day and our generation. The good he has accomplished in our State, in our country and in England, cannot be measured by words, and the influence of his conduct will not cease when he has heard the "Well done, good and faithful servant."

Splendid, glorious, grand old man! Would he might live forever! But dead, his memory will be fresh and green long after his pygmean enemies and critics have become as if they never had been.

Washington, D. C.

Mrs. S. F. Chapin.

W. C. T. U.

"Neal Dow is to celebrate his 90th birthday on the 20th of March"—so say the papers, and memory takes me back to a most delightful visit I paid him a few years ago: I was just from the W. C. T. U. convention of Maine, which Mrs. Stevens, the president, had, with her warm, loving heart and wonderful tact at planning, managed to make seem more like the silver wedding of the North and South than a council to arrange a campaign against the combined forces

nearer I discovered that it was sustained on one side by the palmetto and on the other by the pine—the trees used by our gallant sires of old, who

—planted them together,
And as a signal and a sign,
Used the emblems of the sections,
The Palmetto and the Pine.

I was a stranger no longer, and there is no picture on memory's walls so often or so pleasantly recalled as that convention.

I was in Maine, Neal Dow's State, I said to myself; for had he not, more than any one else, through his work for prohibition, made Maine the happy and prosperous State that it is? I was afraid he would not care to be intruded upon by an unknown stranger, but he received me most graciously, and taking hold of both my hands he expressed himself delighted with the welcome given me at Bar Harbor.

Among the stock phrases used at the South none are more frequent than that "Prohibition does not prohibit," and, "There is more drinking in Maine than in any other State." Of course, as there are no open bar-rooms in Maine, no reasoning person believes it. I wanted to hear from Gen. Dow's own lips the history of the fight, and for an hour I listened delightedly as he told, with all the enthusiasm of a young man, of victories won and defeats sustained. He was sanguine as to the ultimate result of prohibition. Grand old hero! May his 90th birthday see no abatement of his strength, either mentally or bodily; but, like the racer, may he reach the goal with his torch brightly burning, leaving the legacy of a grand work accomplished for his State and country!

Charleston, S. C.

Hon. John D. Long.

Include me among those who join you in congratulating Neal Dow on fourscore and ten years of good life. His devotion to a noble cause; his consistent example; his courage and his faith, have made him one of the heroes of the century.

Boston, Mass.

Lillian M. Phelps.

W. C. T. U. of Canada.

Ninety years old! The century plant has bloomed, and America has inhaled the fragrance of that strong, unflinching personality. Gen. Neal Dow is what might be termed a "syndicated" character, combining the granite of a Knox and the purity of a Wesley. A Phillips in eloquence, a Webster in argument, with a heart in range with human sympathies, he heard the cry of the drunkard's wife and children, and the "iron entered his soul." In that moment the modern temperance reform felt the throb of life.

Great historic movements are born thus. It is not in the whirlwind, not in the earthquake, not in the pomp of human splendor, but in the agonies and enthusiasm of grand heroic spirits. True to his Quaker instincts, he caught the inspiration of the "inner light" and was not unmindful of the heavenly vision. It is his unswerving, unflinching "right about front" to every ques-

tion that gives us the sum total of the Grand Old Man of Maine,—

"Who would be true to the truth and faithful,
Tho' the world were arraigned for a lie."
St. Catharine's, Ont.

Rev. C. C. McCabe, D. D.

Missionary Secretary Methodist Episcopal Church.

The whole nation ought to rise up and greet Hon. Neal Dow upon his 90th birthday. He is the grand old dreamer who many years ago dreamed that it was possible to have one State free from the infernal curse of rum; and that dream will come true not only for Maine, but for this whole nation. He is a prophet of a coming time. The nation cannot long endure the rum traffic. Its doom is sealed. Public sentiment is growing all the time, and the life and work of Neal Dow have greatly contributed to the results that are to follow. Here and there all over the nation, counties are freeing themselves from the incubus of the rum traffic. Whenever I speak in such a county the name of Neal Dow elicits hearty cheers. He is the recognized leader of the temperance hosts.

In the summer of 1863, great was my astonishment one morning, when the cry "Fresh Fish!" rang through Libby Prison, to see Neal Dow march in. In a few days we invited him to deliver a temperance address, and it was done—to our great delight. The rebel officers made great sport of us in their papers, and the papers went down to Georgia, and some distinguished citizens of that State sent up word requesting that Neal Dow be sent down there. He went down on a visit, was gone several weeks, and when he came back he delivered us an address about his trip. He was just getting off this very popular sentiment of those days: "This Confederacy is nothing but a shell," when the door opened, and in came the sergeant of the guard. Neal Dow changed the subject instantly, and closed his address by shouting: "As I was just remarking, gentlemen, intemperance is the greatest evil in the world!"

He was cheerful and happy in those dark days. Indeed, I think it is impossible to greatly depress a man who is a genuine ally of the Lord God Almighty in making this world better and in hastening the millennium glory.

New York City.

Hon. James P. Baxter.

Mayor of Portland, Maine.

If honor is due to any man, it is due to Neal Dow for his life-long battle against an evil which lies at the root of so much of the poverty and crime that afflict humanity. I have known Neal Dow from my boyhood, and am familiar with his heroic efforts to deliver mankind from the ravages of the monster, intemperance, and I am sure that if he had not been of such stuff as martyrs are made of, he would long ago have given up the fight discouraged. As it is, however, he has continued steadfast, and, disregarding ridicule and abuse, he has faced all opposition like the hero that he is. I regard him as furnishing a most interesting figure for the youth of our time to study. Certainly his example must be an inspiring one to any young man who is capable of adopting so worthy a purpose in life as one which has for its end the true elevation of mankind. Do him all the honor you can; he is quite worthy of it.

President J. W. Bashford.

Ohio Wesleyan University.

The first week of my pastorate in Portland, Me., in 1884, a carriage halted in front of our house, and I saw a white-haired man alight and walk toward the door with quick, elastic step. As I met the visitor face to face I was struck by his clear, fresh complexion and by his charming manners. I was delighted to learn that the stranger was Neal Dow, but somewhat surprised to find him twenty years younger than I supposed the hero of '51 to be. I was soon impressed with the mental vigor and elasticity of the man, and was astonished to learn from his own lips that morning that he had recently celebrated his eightieth birthday.

My first impressions of Neal Dow were confirmed more and more by my subsequent acquaintance with him. I have heard him address public audiences for over an hour without apparent fatigue. I never saw him discouraged for a moment during the darkest days of any campaign. I always found him with abundant resources for every exigency which met the temperance forces of the city or the State. I am sure that his faith in humanity, and above all that his trust in the great Father of us all, must have increased with every decade of his life. When we reach heaven and turn over the leaves of the Book of Life to find the reformers of the nineteenth century, we shall find Neal Dow's name there, "writ large."

Delaware, Ohio.

Sir Leonard Tilley.

To celebrate the 90th birthday of my old and esteemed friend, Hon. Neal Dow, will not only be rendering good service to the cause of temperance and prohibition, but will show a just appreciation of the services rendered the good cause by one of the most zealous, consistent and self-denying advocates of prohibition the world has ever had. I have met him on the platform in England, the United States and Canada. He is always logical and convincing; his motto ever seemed to be, "No surrender." I pray that his

valuable life may be spared many years more to work for God and humanity!

St. John, N. B.

Mary A. Livermore.

It is hardly possible for this generation to appreciate "the grand old man" of Maine, General Neal Dow. When he began his work nearly sixty years ago, the use of intoxicating liquors was universal and almost unquestioned. Everybody drank, and alcoholic beverages were deemed as essential to health as food. They were greatly "in evidence" at weddings and funerals, at ministers' conferences and when they made parochial calls, and at all sorts of convocations, social, political and religious. The law authorized their unlimited manufacture and sale, the traffic was eminently respectable, and no man lost caste in church, state or society, who sold or drank them.

Neal Dow flung down the gauntlet to this gigantic, popular, social iniquity, and entered the lists against it. For ten years, at the head of an ever-increasing band of reformers, he conducted an educational campaign in Maine, recruiting the hosts that would be needed in the coming battle. They sowed the State "knee-deep" with temperance literature and penetrated with temperance addresses to the remotest hamlet on the frontier. He drafted the prohibitory bill since known as the "Maine Law," and now, backed by the people, he pressed it upon the Legislature, and in the spring of 1851 it became the law of the State, and Neal Dow was elected Mayor of Portland.

How vividly I remember that event! It thrilled the nation. The splendid courage of the dauntless man of Maine proved contagious, and other States sought to emulate its example; and among them rum-cursed Connecticut, where then was my home. The hope of release from the thralldom of the liquor oligarchy inspired them, and temperance men and women flung themselves into a campaign for the passage of the "Maine Law" with the energy of Titans. They were beaten, and suffered persecution for their temerity. My husband lost his parish, and was driven from the State, and the denominational papers castigated him for taking "politics into the pulpit." No question is settled till it is settled right, and the battle is still on, and the war begun by Neal Dow is still raging, certain of ultimate victory.

How much we owe this indomitable ninety-years-old man! From whatever standpoint we contemplate him, he challenges our love and gratitude. Whether leading the State of Maine in the van of a reform in temperance work that lifted it immediately to the plane where success is sure; or, as General in the Union Army, marshaling his troops to the overthrow of the slaveholders' rebellion; or, as a public man, honored with official position, and working for the public weal; or, as private citizen, wearing the glory of his ninety well-spent years, a perpetual benediction to the community—General Neal Dow is the man we delight to honor!

Melrose, Mass.

Joseph Cook.

The face of George Washington was a large type copy of the Ten Commandments. So is that of Neal Dow. Conscience and courage, will and wisdom, duly combined, make celestial fire. A large spark of that fire was a Divine gift to Neal Dow's soul. This has made him for nearly a century a purifying force in American civilization. Whether as legislator, governor, general or civilian, he has always been a reformer, at once unselfish and unflinching. He has fought a good fight, he has kept the faith, and, even at ninety years of age, he has not finished his course.

Boston, Mass.

Frances E. Willard.

It is related of Hannah More that she playfully wrote to a friend that she must on no account pass to her reward at present, as Mrs. More's stock of epigrammatic eulaph expressions was entirely exhausted, and must await recuperation. Analogous to this is my present distress in view of the many requests for "a few lines about Neal Dow." For several months I have been busily engaged in sending paragraphs, selections, biographies and sententious sayings of our great champion to all parts of the world—to such a degree that not only my lore, but my loquacity, are a minus quantity. However, to so good a friend of the temperance and the woman's cause as ZION'S HERALD I must not do less than cudgel my brains for at least one reminiscence.

When I visited Richmond, Virginia, in 1881, and dutifully sought out Libby Prison, I was told by my friend, John Crenshaw, a good Quaker preacher long a resident of the rebel capital (as we called it in those difficult days), that "when General Neal Dow was a prisoner there he stood at the window one frosty winter day and saw some Union prisoners passing under escort of Confederate officers. The quick eye of the man from Maine noted in the case of one of these prisoners, older and feebler than the rest, the absence of any foot covering except a pair of dilapidated stockings. With General Dow it is intuitive to suit the action to the word, and he pulled up the window, called out 'Good morning, Comrade!' and threw the only pair of shoes he had to his suffering fellow patriot." In telling this incident Brother Crenshaw added: "That was just like Neal Dow; I knew him well, visited him many a time in the prison, and he is a true man if ever one lived." Best of all, I be-

lieve that General Dow would have flung his shoes to that same brother in distress if he had worn a uniform not blue, but gray.

Yours for the universal triumph of the principle defended for half a century by "Prohibition's Father."

London, Eng.

NEAL DOW.

A Sketch of His Life.

ON Tuesday next, March 20, 1894, Gen. Neal Dow, so widely known as the author of the Maine Law, and as the leading advocate of Prohibition, will, if living, have completed his 90th year, and the friends of temperance throughout the English-speaking world will make that event the occasion for paying peculiar honor to the veteran who has given so many years of his life to the great reform in which they are especially interested. With them, doubtless, many others will unite in this tribute of respect, who, though not immediately identified with the temperance reformation, or especially committed to the prohibitory phase of that agitation, appreciate and desire to honor such life-long, disinterested service as Neal Dow has rendered in behalf of law, order and good government.

Ancestry and Youth.

Neal Dow was born in Portland, Me., then a part of Massachusetts, March 20, 1804. He is of English stock, descending on his father's side from John Dow, who died in Tyner, England, in 1861, and on his mother's from Christopher and Hate Evil Hall. His ancestors on both sides came to this country in the first half of the 17th century, and settled in the province of New Hampshire, whence his father moved to Portland in 1790. Neal Dow's parents were Josiah and Dorcas (Allen) Dow, members of the Society of Friends, as were his ancestors on both sides for generations. Doubtless the tenacity of purpose which has characterized his life is an inheritance from his Quaker ancestry, who in their long struggle with obloquy, oppression and outrage for opinion's sake, learned not to be easily diverted from a path in which duty called them to walk. Josiah Dow was, for a while, a school-teacher, and afterwards acquired a competency in the business of tanning. He was identified with many of the interests of Portland, where he died in 1861, at 95 years of age, universally respected by his fellow townsmen for his sterling qualities. Dorcas Dow, a granddaughter of Hate Evil Hall, and a woman of unusual strength of character, died in 1851, at 75 years of age.

Neal enjoyed in his youth all the advantages to be found in a well-to-do New England Quaker family of those days. He attended public and private schools in Portland, including the Academy, where he was a fellow-student with the late Henry W. Longfellow, and the Friends' Academy in New Bedford, Mass. Leaving school when about seventeen, he was employed in his father's business. He earnestly desired to attend college, for which he was fitted, but the "testimony" of the Friends was against that, and his parents would not consent. He was exceedingly fond of books, and supplemented his school advantages by a regular course of reading. His love of books has marked his whole life. Reading has been his chief recreation since his young manhood, and though purchasing books only as he has found opportunity to read them, he has collected an unusually large and well-selected library.

In his youth, however, he was far from being a bookworm or recluse. His vigorous health manifested itself in a marked fondness for athletic sports, and in riding, swimming, rowing, boxing, fencing and shooting he became expert. His accomplishments in some of these lines have proved useful to others as well as to himself during his long and varied life. Twice his expertness as a swimmer has enabled him to save human life, while in the earlier days of the temperance agitation, bullies, some hired and some who volunteered to assail him, found him possessed of the skill, courage and strength necessary for successful self-defence.

Jan. 20, 1830, Mr. Dow was married to Maria Cornelia Durant Maynard. She was a woman of education, culture and refinement, four years his junior, the daughter of John Maynard, for years a prominent merchant in Boston, where she was born in 1808. She was in full sympathy with and always assisted her husband in his life-work, bearing with cheerful patience the portion—not light—of its burden which fell upon her. Mr. Dow still resides in the comfortable mansion which sixty-five years ago he built for her home, and to which he took his bride on their wedding day. There his children were born, and there in Jan-

uary, 1883, after fifty-three years of married life, his wife died. At sixteen years of age she became a member of the Old South Church in Boston, and the faith she then professed she always cherished, governing by it her long, useful and happy life.

While yet a young man Mr. Dow gave evidence of an

Unusual Capacity for Business.

and he was found in the directories of banks, manufacturing, railroad and other corporations. Like so many young men destined to make their mark in the world, he was attracted by the volunteer fire department of his day, and served as captain of a company famous for its picked personnel, and afterwards for years as chief of the department, which numbered nearly a thousand men. On one occasion, while captain of the Deluge Company, which he had assembled for the purpose, he summarily scattered with its assistance a mob, and protected an anti-slavery meeting, which ruffians had gathered to suppress. His first temperance speech was made at a meeting of this same company, against providing liquors for an anniversary festival. His advice was followed, and the first dinner of the kind without liquor was held in Portland because of that speech. He was then but twenty-one and but just admitted to the company. The first social party in their set in Portland where wine was discarded was given by his sisters as a result of a conversation with him before he was of age. When twenty-five years old he delivered an address before the Maine Charitable Mechanics' Association, which was published in pamphlet form. He advocated before this society the discontinuance of the 11 o'clock dram bell; the abandonment of the custom, then prevalent among employers, of furnishing liquor for their employees; and the passage of a law preventing the collection of debts incurred for liquors. This was far in advance of his time. He has said that his attention was first called to intemperance by the early horror excited in him when a boy by the frequent drunkenness of a near neighbor; afterwards his observation convinced him that it was a great curse to society. But notwithstanding his early identification with local efforts to promote sobriety, years passed before he realized that he was more interested or active in such movements than any good citizen should be.

In the politics of those days he was a Whig. His first Presidential vote was for John Quincy Adams, for whom he entertained a great admiration, believing him to be the purest and ablest statesman of his day. He was a frequent speaker at Whig meetings and took an especially active part in the campaign of 1840, and was appointed by Gov. Kent as Lieut.-Col. on his staff. It was due largely to Mr. Dow's influence that Gov. Kent in his inaugural message in 1838 referred—the first governor of Maine to do so—to the temperance question.

As time passed, the opportunities for usefulness to his fellows seemed greater in the direction of

Temperance Effort

than in any other, and Mr. Dow's predilections and tendencies became subordinated to that, and all the time that he could spare from his many and varied business concerns was given to it. Gen. James Appleton, who, as early as 1832, in a message to the Legislature and elsewhere had advocated prohibition, moved to Portland shortly after that date, and Mr. Dow immediately made his acquaintance. The two became fast friends and coadjutors, strengthening in their conversation each other's convictions of the impolicy and the wrong of license.

It is impossible to follow Mr. Dow in the details of his work for temperance between 1830 and 1851. They covered the whole range of temperance effort. He circulated the pledge, addressed temperance meetings, drew up petitions for adding more restrictive features to the license laws, insisted that officers should faithfully enforce these, was active in procuring "local option" whereby towns could refuse licenses, and in the annual canvassing of that question, which preceded the spring election; all the while, however, keeping his eye on the goal he was determined to reach—the absolute outlawry, through prohibition, of the traffic he abhorred. Many times he appeared before the legislature for this and was repulsed, but returned again with larger and stronger popular petitions for prohibition. During this transition period in the public sentiment of Maine he traveled thousands of miles in his own conveyance, talking to the people in churches or school-houses, and convincing them that the traffic he proposed to outlaw was inimical to every private and public good. All this time as a

business man, as interested in current events and as well-read in a wide range of general concerns, he was prominent in his native city, and in the spring of 1851 he was elected mayor of Portland as a Whig.

The Maine Law.

A month later he appeared before the legislature with the draft of a bill prohibiting the traffic in intoxicating liquors. This, without change of a word, was promptly put through both houses, and was, June 2, 1851, approved by the Governor.

Neal Dow, as the author of this novel piece of legislation, became at once famous wherever the English language was spoken. As mayor of the largest city in Maine, it fell to his lot to enforce the law he had originated, and the official records of Portland prove his success in this and the efficiency of the measure. He, a layman, had drawn up a law in which the ablest lawyers could find no flaw, and as an official fearlessly and impartially enforced it, to the uprooting of the trade then generally believed to be necessary for human comfort and as respectable as any other calling. His services were sought for far and near to explain the principles and operations of the new legislation. Temperance men everywhere sought to do him honor, while the public generally were curious to see and hear a man who had had the talent to frame, and the courage to enforce, such a law. But Mr. Dow was obliged to decline most of these invitations because of his official duties.

In the spring of 1852 he was defeated as a candidate for re-election as mayor, though he received a larger vote than the year before. His defeat released him for service in a wide field, and for the next three years he was almost continually away from home, giving his services to the promotion of temperance. In this work he covered almost all the Northern and Western and some Southern States, and Canada as well.

In 1855 he was again elected mayor of Portland and again enforced the law. In this year occurred the

Famous June Riot.

This had no direct connection with the enforcement of prohibition, but was instigated for the purpose of breaking down the law and its author, then, as chief magistrate of the city, responsible for its peace and good order. But Mayor Dow suppressed the mob. One of the rioters was shot by the police, and investigation and legal proceedings followed in which the authorities were justified.

The next State election in Maine was held before the misrepresentations attending this affair could be corrected, and resulted in the election of a coalition legislature, which, though pledged in platform resolutions to a suitable prohibitory law, repealed the "Maine Law" and substituted license. This reaction was short-lived. The governor who signed the license law was defeated at the next election by a majority which equaled 75 per cent. of his own vote. Prohibition was re-enacted in 1858, and has ever since prevailed in Maine, and no effort to repeal it has ever even approximated success. A few years after the June Riot, Neal Dow was sent to the Legislature from Portland without opposition, his political opponents thus courteously acknowledging that he had been unjustly assailed in connection with that affair.

In 1857 he was invited to Great Britain by the United Kingdom Alliance, an organization pledged to secure prohibition in that country. He gave nine months to the work there. Twice since, under the same auspices, he has traversed England, Ireland, Scotland and Wales, speaking in nearly a large towns, devoting in all more than three years' time to the work there. The present Gladstone government of Great Britain is pledged to the measure which the United Kingdom Alliance is advocating, which is substantially "local option."

Military Record.

Upon the outbreak of the war for the Union, Mr. Dow's father, then ninety-four years of age, was approaching his end. Upon his death Mr. Dow tendered his services to the Governor of Maine, raised a regiment, and was assigned to the Gulf Department under Gen. Butler, and was soon after made Brigadier General. Perhaps no two men thrown together in the army were more unlike in their past associations, their convictions, sympathies and habits, and at the same time so much alike in certain peculiarities of temperament, as were Gen. Butler and Col. Dow, and the latter always believed that he and his regiment suffered on this account. When Gen. Banks suc-

ceded to the command of the Department, Gen. Dow was assigned to the command at Carrollton, and afterwards was ordered with his brigade to join the forces in front of Port Hudson. He arrived just in time to participate in the first ill-advised assault on that stronghold. In this battle he was twice wounded. Gen. Sherman, who was with Gen. Dow on the field, and who lost a leg there, afterwards sent a special complimentary message to the latter, in which he said that no finer charge was ever made anywhere than by Gen. Dow's brigade on that day. Its loss was 33 per cent. in killed and wounded. While convalescing after his wounds, one of which was from a rifle ball which passed through his thigh, and the other from a ball in his arm, Gen. Dow was made prisoner and taken to Libby Prison. Here he spent nearly nine months. Exchanged finally for Gen. Fitz-Hugh Lee, with shattered health he returned to his family after an absence of nearly three years, and did not afterwards resume active service.

From the moment that hostilities seemed imminent, Mr. Dow was insistent that the result would and ought to be the overthrow of slavery, and to aid it in the creation of public sentiment to this end he constantly busied himself with voice and pen. His extensive acquaintance in Great Britain enabled him to render the cause of the Union there great assistance, and during his comparative isolation in the early part of his service in the Gulf Department, he was in constant correspondence with leaders of public opinion in Great Britain, and his letters to them were extensively published and widely circulated, with such effect upon public opinion there, to the advantage of the United States, that his services were acknowledged by Minister Adams to have been invaluable, and he was also formally thanked therefor by the great Union and Emancipation League of the United Kingdom.

Later Days.

For the past thirty years Mr. Dow's time has been largely given up to temperance. It is doubtful if any other man not a professional lecturer for pay has addressed so many audiences. He has as cheerfully talked to a score of people in a small country school-house as to the thousands he has met in the largest halls in America and Great Britain. No delay has discouraged him and no reverse has disheartened him. He has never underestimated the nature or magnitude of the work he undertook, has never questioned the righteousness of his cause, and therefore has never doubted its expediency or wisdom. And now, at ninety years of age, bright, alert and strong in mind, and with physical vigor simply marvelous for his years, he is still hopeful and persistent in his zeal for the cause which for seventy years he has constantly supported with precept and example.

NEW YORK LETTER.

"Manhattan."

ELIJAH had the good sense when Jezebel got after him to take to the woods, for he knew that little mercy could be expected from that royal virago. And so when B. A. T. (which if read backwards is quite suggestive) interjects herself into a matter which in no wise concerns her, and instead of attacking "Manhattan's" argument attacks "Manhattan" himself, there is nothing for it but an escape to the bush. During the time of this sojourn in the woods, "Manhattan" will meditate with some degree of comfort on sundry epistles and words of commendation from returned missionaries, thanking him for calling the attention of the church to this matter.

Isn't it strange that the men who are most anxious to retain the time-limit in the pastorate are not in the pastorate, but hold positions which are practically of life-tenure? Bishops, college presidents, seminary professors, General Conference secretaries and editors are exceedingly anxious about our glorious itinerancy; but when the suggestion is made that they return to it, with a harmony that is almost musical, they reply, "I pray thee have me excused." When a brother has had three or four terms in a General Conference office, and apparently would not be unwilling to serve three or four terms more, the less he has to say about the glories of the itinerancy the more respect his friends will have for his consistency. Knowing that ZION'S HERALD is read in every editorial office in American Methodism, "Manhattan" asks on behalf of the men who are in the pastorate something like fair play. "Either change your name or act like Alexander."

The Methodism of New York is under deep obligations to Bishop Foster for the

magnificent address which he gave a few evenings since at the annual meeting of the Social Union. As a plea for generous and continued work in mission fields it was simply superb, and as a statement of the difficulties that must be met and mastered before the work of the church is accomplished, it was most graphic and striking. In the person and speech of the Bishop Boston had a noble representation.

This is the year of the transfer, and he seems to be having things his own way. In the three Conferences that centre in this region, and which in a few weeks will hold their annual sessions, the transfer is evidently on top and is in general demand. Just how matters will adjust themselves is an open question. On the basis of a fair exchange transfers are good things, and the more of them the better; but when strong churches take advantage of their strength, it not infrequently happens that worthy and honored brethren are driven to the wall.

Dr. Hartzell made a very strong and effective plea at our Preachers' Meeting for the Freedmen's Aid and Southern Education Society a few weeks since. This cause never had a more faithful presentation, nor one which received a more sympathetic hearing. Only that the meeting adjourned by expiration of time, some of the brethren intended to ask why it was that the *Christian Educator*, the organ of this Society, allowed part of its space to be taken up in an *ex parte* discussion of the woman question? Apart from the hard times it is quite possible that this may have something to do with the falling off in the collections in some of the Eastern Conferences. General Conference societies have nothing to do with either church politics or national politics, and the sooner some of them make that discovery the better. *Christianity in Earnest*, the organ of the Church Extension Society, has not been altogether blameless in this matter, though in another direction, but it has considerably improved of late. Meantime the work of both of these Societies is of pressing importance, and demands the largest thought and generosity of the church.

The New England contingent now in this section have made a good record in the year that is closing, and have proved themselves worthy and honored brethren. Dr. S. F. Upham is even more popular than ever, and among the churches for dedications, anniversaries, and special missionary appeals he is in constant demand. And there was never a time in his life when he was more eloquent and forcible as a preacher and more influential in church matters than now. His son Frank, at the Bushwick Ave. Church in Brooklyn, is closing up a year of great success in this responsible charge. Dr. J. R. Day leaves for Syracuse very soon, after a memorable pastorate in Calvary Church, New York city. Rev. W. Eakins, formerly of the New Hampshire Conference, is just finishing his seventh year of most successful work in Jersey City in two of the leading churches there, and will probably return to his present charge, St. Paul's, as this is the desire of his people. Dr. M. B. Chapman, of New York Ave. Church, Brooklyn, is meeting all of the demands of this large and influential congregation, and preaching with his usual strength and power. Dr. H. D. Weston, at South Second St. in Brooklyn, is doing splendid work, and his invitation to return for his third year was extended at the first quarterly conference, and was both hearty and unanimous. Other brethren might be mentioned, but space—the printer's cry and the writer's horror—will not allow. It is reported in this region that this contingent is likely to be enlarged at the approaching Conferences. So may it be!

A word in conclusion: The change in the get-up of ZION'S HERALD deserves nothing but the fullest commendation, and for which editor and publisher should receive unstinted praise. At first "Manhattan" was afraid to open the paper lest something familiar should have gone; but though there was a transformation, it was not a new creation; it was the same paper, and illustrated St. Paul's idea of the identity which is possible at the resurrection. The spirit of the old and the life of the new are now happily united.

The Conferences.

N. E. Southern Conference.

Providence District.

Still the great work of God goes on in the glorious revival in Bristol (R. I.). Rev. W. J. Smith, pastor. Feb. 9 Evangelist William Coburn came to this place and began a series of revival services with the Methodist and Baptist churches. A week later the Congregational Church came into the union. During the first week the serv-

ices were held in the Baptist church, which will seat about 350 persons; the second week in the Methodist church, and the third in the Congregational. During the fourth week the services were held in the Methodist and Congregational churches, either of which will seat 300 easily, and, if need be, 1,000 can be crowded into them. Again and again the great edifices were crowded, galleries and all, with serious and mightily convicted audiences, although during most of the time the weather was very dull and the traveling bad. Services were held in the morning, afternoon and evening. Women left their work, bankers and merchants turned away from their places of business, and teachers came from their schools to the house of God to enjoy these delightful services. To see busy men and women moving through the streets morning, afternoon and evening, with their new singing books in their hands, daily for weeks, was a new and impressive sight in Bristol. The evangelist has gone, but the union meetings still continue and sinners are coming to God. Dr. Coburn was assisted by Miss May Horton, a beautiful singer, of Boston, and Evangelist T. D. Roberts, of Boston, helped him a week. These were grand assistants, and also did very effective work. More than two hundred persons have expressed a desire to become Christians. The expenses of these services were a little over \$550, and were cheerfully paid by the voluntary offerings of the people. A great chorus choir, made up of the choirs of the three churches, rendered grand service during all these weeks, and many of the singers and one organist were converted. The pastors and churches worked together in the greatest harmony, and there exists today in the community a most delightful spirit of Christian fraternity and unity.

The year has been an excellent one on the whole. The average attendance at the preaching service has been better than for many years. The finances have run along very smoothly, notwithstanding the hard times, and at this writing the treasury is in a better condition than at any corresponding period of the Conference year in the memory of the oldest members of the church.

X. X. X.

BROCKTON AND VICINITY.

The Social Union was held in Central Church, Brockton, March 5. During the year the meetings have been held alternately in the Central and South Street churches, the change from the hotel being a financial enterprise entered into by the ladies. They have furnished equally good suppers at a greatly diminished cost. Rev. O. A. Farley offered prayer. Rev. F. P. Parkin presented a memorial of George H. Curtis, of Stoughton, a member of the Union who has passed to his home above since the last meeting. President Herbert F. Snow introduced Mr. Frank Beals, president of the Brockton Baptist Social Union, who spoke appreciatively of Methodism and Methodist sociability. Sec. Beals read a letter from A. T. Jones, president of the Congregational Club of Brockton, who was invited to be the guest of the Union, but was prevented from being present. Dr. Ramsay, of Boston, was introduced as the principal speaker of the evening. He spoke on "Methodism as a Social Force." The address may be characterized as felicitous, comprehensive, clear, convincing, captivating. At the close of Dr. Ramsay's address Rev. F. P. Parkin was presented with a silk umbrella and a pair of field glasses—gifts expressive of the regret of the Union at the removal of Mr. Parkin and in appreciation of his work for Methodism in Brockton and vicinity in the inception and general direction in the formation of the Union.

At the Preachers' Meeting, March 5, Rev. O. A. Farley gave an address on "What Can be Done to Help College Undergraduates in the Conference to a Better Mental Equipment?" The plan proposed was district institutes of at least three days held semi-annually, at which there should be round-table talks, lectures, and class work on the studies. It was proposed to leave the entertainment of those attending the institutes to the ladies' societies of the churches. The address provoked a spirited discussion. It was agreed by all that the present plan of examinations is very unsatisfactory.

Plymouth.—The church here feels deeply the recent loss of three faithful members. The Sunday-school has had a large and regular attendance all winter. It is probably the most notable in the Conference for many and large Bible classes. One class of men has in it over one hundred, one class of women over sixty. These are two out of five classes. The Epworth League, known as the "X Chapter," is doing as complete work as it is completely organized. The pastor, Rev. J. H. Newland, has won the hearts of the people during this first year of his pastorate. Large and increasing audiences greet him, and the prosperity of the church is seen in additions to the church at every communion service. Several have been converted at the regular services. Twelve have recently been received on probation.

South Braintree.—A very pleasant occasion was the recent visit of the League of Parkman Street Church, Boston. It was a return of the visit of South Braintree League which was made in the early winter.

East Braintree.—The attendance at preaching services is increasing. The annual Sunday-school report showed a goodly increase of members. Rev. Ambrie Field, pastor.

Whitman.—The largest regular congregation in the history of the church greeted Pastor O. A. Farley, March 4.

East Bridgewater.—The pastor, Rev. M. B. Wilson, holds a love-feast instead of preaching on communion days. The plan is very acceptable.

North Easton.—The revival fire does not go out; 28 spoke in a recent social meeting and 42 were present at general class.

Brockton, Franklin.—During the month of February, 1 was received by letter and 1 on probation.

Brockton, Central.—For February, 8 were added to the church—4 by letter and 4 on probation. March 4 was the largest and most impressive communion service in the history of the church. The pastor, Rev. F. P. Parkin, baptized an infant and 8 adults.

Brockton, South St.—The pastor, Rev. G. W. Hunt, thinks he has the best people in the world. They have responded so readily in the entertainment of the coming Annual Conference that it has not cost the pastor one hour of extra work to find places. March 4, 1 was received by letter, 1 on probation, and an infant was baptized.

West Abington.—The three years' pastorate of Rev. A. B. Williams has been a great blessing to this church. Recently two were converted and 3 were received into full membership.

Brockton, Pearl St.—The pastor, Rev. J. E. Johnson, believes that the church can be filled "by persistent prayer and wide-awake effort." March 4, Rev. R. F. Hurlbut preached and ad-

ministered the sacrament; 10 were received on probation, 6 into full membership, and 2 baptized.

Holbrook.—Probably no church in the Conference has been more affected by the hard times than this; yet the people have kept on in the face of discouragement. Through the enthusiasm of President Clark 50 members have been added to the Epworth League recently. It is becoming a social force in the town, as well as a religious force in the church. G.

Norwich District.

At Sachem St. Church, Norwich, the Epworth League has recently lent material aid to the church finances by giving the proceeds of an entertainment conducted by them. The Sunday-school has also given \$50 from its funds to the current expenses of the church. Rev. G. A. Grant closes a pastorate of three years with this church at the coming Conference.

The midwinter meeting of the District Ministerial Association was held, Feb. 19 and 20, at Colchester. Rev. J. S. Bell and his hospitable people made the occasion a pleasant one. A large number of ministers were present and the program was well carried out.

Portland.—The year about closing has been more than an average one in all that pertains to permanent prosperity. On Sunday, March 4, at the close of the morning service, a financial statement was made, showing that it would take \$500 to pay all bills for the year. This amount included the balance due on church repairs, insurance and current expenses. By using the "Cross Benevolent Chart" the above amount was raised in fifteen minutes. In the evening the Junior League gave an excellent concert. The attendance upon all the services since early fall has been excellent, a marked increase being observed in the Sunday-school and the Sunday evening service. Rev. W. O. Cady and wife have been able to be present at nearly all the services, and have most cordially co-operated with the pastor and people in revival work. The late Mrs. Jane Jackson made the Methodist Church of Portland her residuary legatee. The trustees have just received the amount coming to them—nearly \$400. From a fund left the church for replenishing the Sunday-school library \$50 have just been expended. The pastor, Rev. E. W.

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The church at Mooseup, under the management of the pastor, Rev. E. P. Phreaner, had a reunion, Jan. 31, which was a notable occasion. Six former pastors were present, and letters from all living ones not present were read. An original poem by H. L. Wilson was read. At the roll-call of members 129 out of a total of 147 responded in person or by letter. The League assisted efficiently in the services. They have also helped in revival services in the vicinity recently. Feb. 4, one person united with the church. Deep spiritual interest has been manifested in the services of late; some have been converted. The fourth quarterly conference gave Mr. Phreaner a unanimous invitation to return another year.

W. J. Y.

New Bedford District.

First Church, Fall River.—Sunday, March 4, was a red-letter day in the mother church of Fall River Methodism—old First Church. Since the Week of Prayer extra meetings have been held almost every night, closing with two weeks of revival services, when the pastor was assisted by Rev. John Parker, of New York. The meetings have been largely attended. The interest increased from the first, the church has been greatly quickened and blessed, and a goodly number of sinners and backsliders have been at the altar. On the morning of March 4, 6 were baptized, 3 received into full membership, and 16 on probation, with more to follow. Mr. Parker's labors here were greatly appreciated. He is a man of God, and so a man of power. At the last quarterly conference the pastor, Rev. W. A. Luce, was cordially and unanimously invited by a rising vote to return for the third year. The outlook for this old church was never brighter.

New Bedford, County St.—The fourth year of the present pastorate is very pleasantly drawing to a close. The Sunday-school is in a prosperous condition. A series of free entertainments for the school has been highly enjoyed. In addition to appropriate entertainments at Christmas and on Washington's Birthday, the Hartford sculptor, E. S. Wood, has given a "Clay Talk," and Mrs. L. M. Mountford has lectured on "Life in the Holy Land." The children's missionary band has recently presented \$88 to St. Luke's Hospital of that city for a children's bed. The Circle of King's Daughters have arranged for and carried on a soup-house for the last six weeks, from which some five hundred families have received aid. Four men have been steadily employed, so great has been the demand for food. The work has been carried on by the Circle with such intelligence and discrimination as to command the generous support of representative people, without whose aid this expensive charity could not have been sustained. Good service has also been done in securing work for men, and in the distribution of clothing among the destitute. Much credit is due to the leader in this work of practical Christianity whose modesty will not permit her name to be mentioned here, for the tireless tact she has shown in this difficult service. All departments of church work are being efficiently carried forward. The pastor, Rev. C. W. Holden, has received a unanimous invitation to remain with the church for the fifth year.

Fourth St.—Much efficient and valuable work has been done by the Epworth League and the Young Ladies' Missionary Society of this church. Upwards of 190 calls have been made by members of the League, and several packages of clothing, etc., have been sent to the Deaconess Home and the Epworth League Settlement in Boston. Members of the Missionary Society have made 275 calls and furnished delicacies to 25 sick families. Six persons have recently been received on probation. Rev. B. F. Simon, pastor.

Acushnet.—March 4 was a very interesting day with this church. Six persons were received to probation, 2 into full membership, and 5 by letter. Five children were baptized. Rev. R. C. Miller, pastor.

N. B. D.

New Hampshire Conference.

Manchester District.

During the less than two years of the pastorate of Rev. Mark Tisdale, at Henniker, he has secured for the society a new parsonage property that will be a comfort to the succeeding pastors. The parsonage has been occupied for nearly a year, and now he has just completed a barn. The whole is out of debt. He goes every Sunday afternoon to Hillsboro Centre, where his labors are greatly appreciated.

West Springfield is a country village about fifteen miles back from Newport. It was for many years the home of the late Rev. Lewis Howard, who at an advanced age passed to his reward during the year. For fourteen years he preached to the people in the Union church. The community here was a mixture, nearly all denominations being represented, but not enough of any one to support preaching. After the death of Father Howard, some of the people came to the presiding elder asking that a preacher be sent them. Mr. Chester J. Brown, of St. James' Church, Manchester, and a student at Tilton, was sent. He entered heartily upon the work, and it was soon intimated that the various elements desired to be melted together into one mass and labeled Methodist. The matter has been under consideration for several months, the elder in the meantime being urged to come, and come soon. He appointed Feb. 6 as the day to confer with them. On arrival he found a large congregation, to whom he preached and administered the sacrament of the Lord's Supper. After reading the General Rules, and making all the explanations necessary regarding church membership, 20 persons came in as full members, and 6 united on probation. The stewards and trustees were then chosen, and the quarterly conference organized. At the evening service he again preached, after which 3 more united on probation, and one expressed a desire to become a Christian. This is certainly a good beginning. The outlook is very hopeful. A good religious spirit prevails. Others have been converted recently who will unite with the church soon. Meetings will continue during the week. Mr. Brown has proven his call to the ministry on the disciplinary test that he has "fruit."

Rev. Dana Cotton is having a grand revival spirit at Grantham. He is much beloved by his people for his zeal and faithfulness. Hard as his field is, he is never discouraged, but always has a hopeful and cheering word. In this he might set an example to some who never see anything but the dark side, and whose reports are always doubtful.

Through the efforts of the Ladies' Circle, aided by the Epworth League, the church at Ashtam has a beautiful new carpet; also a very handsome

pulpit set, the gift of Mrs. Anna M. Woodbury. The services of Rev. C. E. Eaton and family are highly appreciated, and, as expected, they are wanted another year.

The "little flock" at Peterboro are full of courage. Mr. Reed and wife, with a spirit of sacrifice and much love for God's work, are diligently pushing the interests of the cause. The prevailing epidemic which had in its grip two hundred cases at one time, hindered the special revival meetings; but a quickening spirit has been present, and a good influence prevails. It is remarkable how well they pay the pastor. They never complain or give way to the blues. We believe there are better days ahead for them, even though the Congregational Church is just now rejoicing over a Methodist preacher having come to them as a pastor. Two ex-Methodists helped install him, and boastingly acknowledged having been "in the same boat." We have contributed some "great men" to our sister church.

At West Rindge the first of each month sees the pastor paid up to date. This is a new thing, and to be done in hard times shows what can be accomplished when a determined effort is put forth. Rev. Irad Taggart is much beloved, and his return is greatly desired.

The district parsonage is now in the hands of the plasterers. If nothing occurs, it will be completed before Conference. An appeal has been sent out for assistance in furnishing the house.

This has been a very pleasant and profitable year on the Goffstown charge, Rev. H. E. Allen, pastor. He has been unanimously asked to return for a fourth year.

The supply at East Deering for the year is Rev. J. A. MacDougal, who teaches the high school at Goffstown. This is not an encouraging field. The changes in membership are always on the side of loss; yet there have been good congregations, and the pastor's labors have been much enjoyed.

Dover District.

The quarterly conference of Grace Church, Haverhill, has asked for the return of Pastor Fowler for a fourth year. March 4 there were received by letter 3, by examination 7, and 2 were baptized. All benevolent collections save missions are taken. Current expenses are well in hand, needing only \$100 more than is pledged to pay all the bills of the year.

First Church received one into full connection and baptized 7, March 4. The church repairs have not been paid for, owing in part to the long illness of Pastor Frost, now happily recovered and hard at work.

Third Church will undertake the support of a preacher next year, and it is expected that a new chapel will be built early in the season, a very desirable location having been secured.

G. W. N.

Vermont Conference.

St. Albans District.

Waterbury.—Union services, conducted by Rev. F. W. Hamblin, were held in the Congregational church, March 4.

Sheldon.—Rev. D. C. Thatcher has been obliged to submit to a surgical operation that has imperiled his life, and is still in a critical condition. Rev. Mr. Bushnell, a former pastor, preached March 4. Rev. E. E. Reynolds has also occupied this pulpit recently.

East Fairfield.—The donation and oyster supper at Harmon Abell's for the benefit of Rev. D. C. Thatcher, was a decided success.

St. Albans.—Dr. G. B. Hyde, of North Hero, is exhibiting some rare old Mexican books and other antiquities at Capron's drug store. The Epworth League held a social at the parsonage. Mrs. Everts was surprised with a tea by the ladies and a present of eighty rosebuds to remind her of her octogenarian birthday. The great revival of last year is developing a large work of entire sanctification, which, by the thorough culture and careful management which the pastor is devoting to it, is expected to manifest sterling Christian character and abundant usefulness.

South Franklin.—The Sunday-school at this place is organized into a missionary society which is doing excellent work. A short time since an anniversary was held. The exercises tended to develop the interest in missionary matters and to educate the rising generation to their importance. A little later Miss Harvey gave an interesting address.

Swanton.—Rev. L. O. Sherburne used, in his lecture on the World's Fair, a large chart prepared by C. W. Jones, of St. Albans. This rendered the lecture very plain and interesting. There was a social gathering, March 7, to raise money for the introduction of electric light and fixtures into the parsonage.

North Fayston.—The Willing Workers presented the Methodist society of this place with a very nice silver communion set.

Watkinsfield.—The building committee appointed for the erection of a new church are O. G. Eaton, T. A. Boyce, and F. E. Lockwood. Between \$2,500 and \$3,000 have been subscribed for

the new church, and preparations are being made for its erection.

Essex Junction.—About a hundred made the pastor, Rev. A. B. Blake, a visit—the old people in the afternoon and the young people in the evening. Supper was served. The literary exercises consisted of singing, readings and recitations. The pastor and wife bore a prominent part, and the visit was greatly enjoyed by all.

Montpelier District.

A pleasant and profitable meeting of the District Ministerial Association was held at West Randolph, Feb. 5-8. Papers were presented by W. A. Evans on "The Preacher's Personality in the Sermon;" G. A. Emery, "The Harmful in Amusements of the Day: How Counteracted;" Joseph Naramore, "Where can We Find Young Men for Our Vacant Churches?" L. L. Beeman, "Class-leaders and their Opportunities;" W. E. Bennett, "Divine Sovereignty and Human Free Agency;" E. Snow, "Recognition in Heaven;" J. E. Diverly, "Congregational Singing." A review of the sermon on "Christian Perfection," by James Mudge, prepared by

(Continued on Page 12.)

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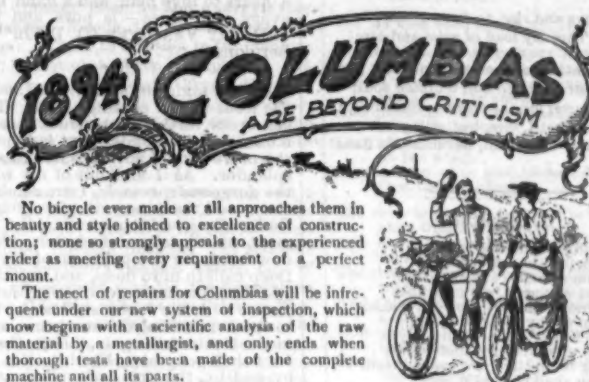
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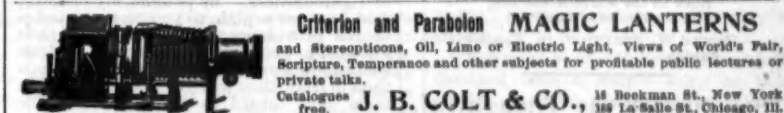
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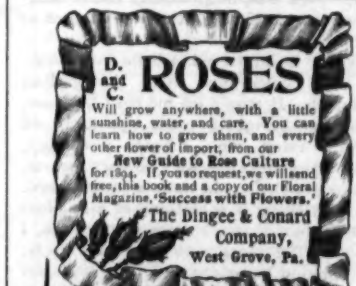
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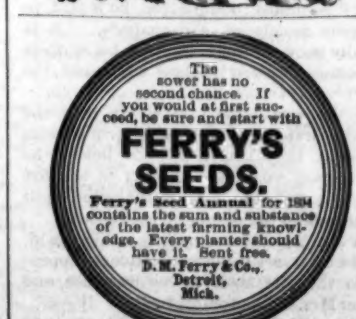
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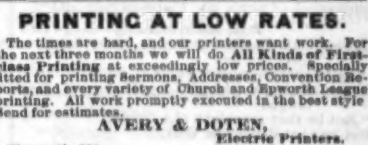
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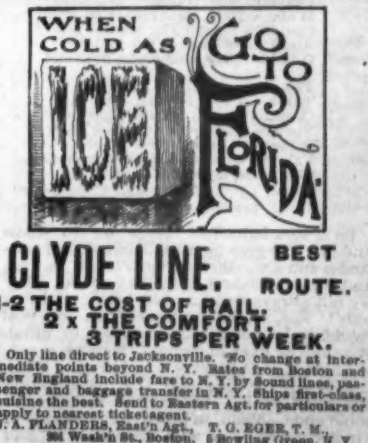
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The Family.

MARAH.

Mrs. E. A. Hawkins.

I watch in vain, amid earth's hurrying throng,
For eager footsteps which will never come;
I listen for the tones of one loved voice,
Whose silent lips forevermore are dumb;
I reach out in the dark to clasp a hand—
The empty darkness—till my own grows numb,
And, sick with disappointment, grief and pain,
My bitter, bitter tears flow down like rain.

Those feet tread paths of light and never tire;
Those silent lips have joined a heavenly choir;
The hand dropped mine to grasp a seraph's lyre;
For him the light and life, the love and gain;
For me the outer darkness and the rain.

O God, how can I bear my awful loss?
How can I ever lift my heavy cross?
How live while Thou shalt purge my gold from dross?
Help me to live and rise, to do and bear,
And cast on Thee my load of grief and care!

This thorny path must lead to some blest goal,
Some haven for my tried and tempted soul;
And so while over me the storm-clouds roll,
With bleeding feet I, weeping, still press on,
Striving to say, "Thy will, not mine, be done!"

Providence, R. I.

TO MARCH.

Loud trumpeter of spring!
Blowing the wintry notes
From out the tulle of things,
That warmer tones may float
Through music's honeyed realm.
Soon to thy blast so bleak,
The flower-flutes shall reply,
And up and down their stems
Sing forth their leaf-notes green.
Then shall the 'cello bees
Buzz into unison
With piccolo of bird,
While zephyrs draw the bow
O'er strings of twigs and bough.
Making sweet violins
Of all the budding trees.
Blow, trumpeter! blow out
The frozen chords of sound.
Blow in the warmth, the life,
The harmonies of heat!

—HENRY W. STRATTON, in *Youth's Companion*.

Thoughts for the Thoughtful.

No matter if you are hidden in an obscure post, never content yourself with doing your second-best, however unimportant the occasion. — *General Sheridan*.

Poor sad Humanity
Through all the dust and heat turns back with
bleeding feet
By the weary road it came,
Unto the simple thought, by the great Master
taught:
"Not he that repeateth the Name,
But he that doeth the Will."
— *Longfellow*.

I am willing to work, but I want work that
I can put my heart into, and feel that it does
me good, no matter how hard it is. — *Louisa M. Alcott*.

"Afterward"—ah! how into that word
"afterward" is crushed the unutterable
bitterness of many myriads of lives! It is
the word which men force God to use. "Yet
will I bring one more plague upon Pharaoh;
afterward he will let you go." Afterward?
Ah! why not before that last, that fatal, ir-
remediable plague? — *Canon Farrar*.

"Study to be quiet," that is, study to dis-
miss all bustle and worry out of your inward
life. Study also to "do your own business,"
and do not try to do the business of other
people. A great deal of "creaturely activ-
ity" is expended in trying to do other peo-
ple's business. It is often very hard to "sit
still" when we see our friends, according
to our ideas, mismanaging matters, and
making such dreadful blunders. But the di-
vine order, as it is also the best human
order as well, is for each one of us to do
our own business, and to refrain from meddling
with the business of any one else. — *HAN-
NAH WHITALL SMITH*, in "Every Day Reli-
gion."

That cross, O Lord, not this!
This is so hard to bear;
I cannot, now, O Lord! Lo! there
is one beyond, methinks, that Thou
Couldst lay upon Thy servant now,
And I should find it not amiss;
O Lord, I pray, that cross, not this!

This cross, my child, not that;
Think not that blinded thou
Canst tell which cross is fittest now.
The one that lies beyond thee there
Is heavier than it seems to bear,
This one thou need'st not murmur at,
This cross, my child, not that!

— *N. Y. Observer*.

Be it ours indeed to follow on to know
and do! To give up all selfishness and pet-
tiness and sin—thrust them far from us;
and turn our hearts and wills to good. May
we not always seek our own selfish pleasure
only! For, so, we can never come into real
rejoicings of spirit or divine peace of mind.
We shall be ever in turmoil. May we know,
rather, that there is a higher law than
that of self-pleasing, and that this higher
law is self-denial—willing self-sacrifice for
noble ends. Then, in our lives, instead of
winds contrary, and wild seas, we shall find

turmoil subsiding. The eternal comfort
shall whisper, "Peace, be still!" And there
shall be a great calm. — *JAMES H. WEST*, in
"Uplifts of Heart and Will."

There are two kinds of religion in the
world—the religion that is heavy with
self, and the religion that is strong with
love. There are some people who mix
opium with their Christianity. It soothes
and charms them; it gives them pleasant
dreams and emotions; it lifts them above
the world in joyous reveries. They would
fain prolong them and dwell in them, and
enjoy an unearned felicity. The world has
small need of a religion which consists
solely or chiefly of emotions and raptures.
But the religion that follows Jesus Christ,
alike when He goes up into the high mount-
ain to pray and when He comes down into
the dark valley to work; the religion that
listens to Him, alike when He tells us of
the peace and joy of the Father's house and
when He calls us to feed His lambs; the re-
ligion that is willing to suffer as well as to
enjoy, to labor as well as to triumph; the
religion that has a soul to worship God, and
a heart to love man, and a hand to help
in every good cause—is pure and undefiled.
— *HENRY VAN DYKE, D. D.*, in "Straight
Sermons."

All last night the storm raged and covered
the trees with a coating of ice. Today the
sun broke forth and the trees sparkled with
a blaze of diamonds. But for the freezing
storm we should not have had this scene of
splendor. As I look out of my windows at
the gorgeous spectacle, I am reminded how
storm and sunshine both play their part in
God's wise providence and in the develop-
ment of Christian character. Some may
now be under the peltings of severe trial.
Deep calleth unto deep, and all the waves
and the billows are gone over you! It was
just so with the Psalmist; but he holds fast
to the helm during the hurricane, and shouts
in the teeth of the gale, "Hope thou in God,
for I shall yet praise Him!" Not now, but
by-and-by, the time for singing praises will
come. Others of God's children had the
same experience. . . . This is the way
by which our Heavenly Father trains and
disciplines His children. His chastisements
are not for the present joyous; they are
terribly grievous. Nevertheless, afterward
they yield the precious and peaceable fruits
of righteousness. Be patient, my brother;
God does not explain to you the mysteries
of His providence; what He does thou
knowest not now, or why He does it; thou
shalt know hereafter. Wait and see. Hope
thou in God; thou wilt yet praise Him when
tears have turned to diamonds, like the
rain-drops on yonder trees. — *THEODORE
CUYLER, D. D.*, in *Christian Intelligencer*.

DID IT PAY?

A Lesson for Pastors and Parishioners.

Rev. Leander S. Keyser.

"IT'S a very blustering day," remarked
the Rev. Marcus Bancroft, looking
out of his library window at the snow
whirling in wild eddies along the street.

He turned and drew his easy chair up to
the warm hearth with a shiver; not be-
cause the room was cold, for it really was
very snug and comfortable, but because the
bare thought of going out into such a storm
caused a chilling sensation to run up his
back. Reaching out his hand, he drew a
volume from his writing-table, saying,—

"Just the afternoon to read this new
work! A very important work it is, and I
ought to read it by all means. Surely no
one," he added, as if speaking to his con-
science, "will expect me to call this after-
noon while this storm lasts. I suppose I
may indulge in a little mental luxury with-
out any qualms of conscience."

He settled down into his chair, rocking
slowly back and forth, and read the preface
of the new book, and then began the pe-
rusal of the opening chapter. Absorbing
as the book was, he presently found him-
self gazing vacuously out of the window at
the roaring storm.

"Well," he muttered, a little impatient-
ly, "my conscience must be getting
squeamish. It won't let me read in peace,
but tells me I ought to make a pastoral call
on Mrs. Alden, who, I heard yesterday,
was ill. Her sickness can't be very serious,
however, or she would have sent me word.
Pastoral visiting is something of a bugbear
to me—one of the thorns in my flesh, I
suppose. The question that troubles me is:
Am I making the storm only a pretext for
humoring my disinclination to make that
call?" he added, being given, he said, to
frequent moods of self-analysis. "It is
morally good for a man to probe his motives
sometimes, to see if they will stand the
test."

He sat and looked musingly into the
hearth, watching the bright, flickering
flames as they leaped up and licked the
half-ignited coals, the crackle of the fire
mingling with the roar of the wind as it
swept around the corner of the house.

"It's a terrible storm," he soliloquized,
"and I believe I can conscientiously ap-
propriate the afternoon to my own use, and
call on Mrs. Alden tomorrow."

So he settled down to his book again, and

tried to fix his mind on the glowing pages;
but after a few minutes he closed the vol-
ume, sprang to his feet, and began to walk
the floor.

"Is my conscience really becoming
squeamish?" he said to himself. "No,
no!" putting the impatient thought aside.
"I suppose I must accept its jostling today
as a call to duty, and if that's what it means,
I dare not disobey, storm or no storm. I
shall have to make that call if I get nothing
else done this afternoon."

His fur overcoat and cap were soon
donned, and he stepped out into the snow-
storm, which was so violent that it almost
took his breath, and made his way slowly
and laboriously along the snowy streets
until he stood before the door of Mrs. Alden's
humble home. He was surprised to
find the woman in bed, though she protested
that she was not seriously ill, and would be
convalescent in a few days.

"But I'm so glad you came, Mr. Bancroft,"
she murmured, a bright smile glowing on
her wan features. "Do you know, I've
been wanting to see you for weeks, to have
a talk on—on a certain matter."

"You should have sent for me, Mrs. Alden,
if you needed my help," replied the
pastor, kindly. "You see, I couldn't know
otherwise that you had a special desire to
talk with me."

"Yes, I see that you are right," rejoined
the woman. "How foolish I have been! Somehow
I felt that you ought to call
around just because I wanted to see you,
even without my letting you know, and
when you didn't come I felt disappointed
and—I shall be frank—half slighted."

The pastor chuckled, but not unkindly.

"We ministers are not omniscient," he
said. "We are limited in our knowledge
just as other people are. I wish all my
parishioners would send me word if they
want me to counsel them, and then they
will find that I am always at their service."

"Well, I beg pardon for doing you a
wrong even in my thoughts. But I am
pleased that you came without being asked.
You knew that I was sick?"

"Yes, I heard of your illness by chance
yesterday at the service."

"And so you came through this fierce
storm to see me? Thank you; it was very
kind. Now, I shall tell you why your visit,
under the circumstances, has cheered me
so much. I have been feeling very gloomy
for a long while, and lonely, too, for it
seemed to me that no one cared for me or
even thought of me. You see, all of us like
to be thought of sometimes," she added,
looking up with a smile. "It is human
nature, I suppose."

"Yes, Mrs. Alden, I have a fellow-feeling
with you in that," laughed the pastor.

"This is the way I put it to myself," the
woman pursued. "My pastor has come to
see me, uninvited, through this raging storm,
and that proves that he must have thought
of me; he must have thought of me as he
sat in his study, where he might have been
much more comfortable on a day like this;
and so he came all the long distance just to
comfort and cheer me. Mr. Bancroft, I
thank you for your kind remembrance."

"Why, you are quite a philosopher, Mrs.
Alden."

"No, not at all; I've only been doing a
little thinking along this line," smiled the
woman. "If ever you think it doesn't pay
to make a pastoral call, just remember what
I have said. It does pay, especially when
people are sick and in trouble. In most
cases they appreciate the visits of their
pastor, if they love him at all."

Mr. Bancroft flushed slightly when he re-
called his fight with his conscience a half-
hour before in his library, and also when he
remembered that he had often wondered if
pastoral visiting did not minister to people's
vanity rather than to their spiritual good.

"But now I must tell you about my
trouble," Mrs. Alden resumed. "I have
been in spiritual darkness and difficulty for
many months, and have often thought you
could help me, only I did not have the cour-
age to confess my faults to you. But you
are so kind I know you will sympathize with
me and pray that the clouds may be re-
moved."

Then she entrusted to her pastor's confi-
dence a secret that had long been lying on
her conscience, disturbing her spiritual
peace, and coming like a solid wall between
her and God—such a story of trial and spiri-
tual hunger as is often poured into a sym-
pathetic minister's ears. He advised her
as best he could, and when he rose from his
knees, after a fervent prayer with her, her
face was radiant, and she said:—

"I haven't had such a feeling of peace in
my soul for many, many months. Good-by,

my dear pastor. I shall never forget what
you have said."

How light his heart felt as he fought his
way back home through the pelting, whirl-
ing storm! And his conscience fairly danced
with joy as he sat before his study fire read-
ing the volume he had laid aside to visit his
sick parishioner. "I'm so glad I went," he
repeated to himself. "It did pay, after all.
It paid me, if no one else. That poor wom-
an gave me a text for my next Sunday's ser-
mon."

The next morning he was seated at his
desk writing busily, when he noticed
through his library window a young man
walking rapidly up the street, and on reach-
ing the minister's gate he turned in, sprang
up the veranda steps, and the next moment
the sharp ring of the door-bell rang through
the house. Mr. Bancroft hastened to the
door and threw it open.

"What is it, James?" he asked.

"Will you please call at Mrs. Alden's as
soon as possible?" said the young man.
"She is dying!"

"Dying!" exclaimed the minister, grow-
ing pale.

"Yes, sir. She was taken violently ill
during the night, and can't last long. She's
been asking for you."

"I shall go at once."

When Mr. Bancroft stood by the bedside
of the dying woman, she looked up at him
with a bright face, as if a radiance from an-
other world shone upon it, and whispered
between her gasps for breath:—

"Mr. Bancroft, I am dying in peace. Oh!
I'm so glad you came to see me yesterday.
With your counsel and prayers you helped
me out of my spiritual darkness, and showed
me the way of pardon. If you hadn't—
come—I'm afraid I—I should not be—dy-
ing—happy—now."

"Thank God that He showed me my
duty!" answered the pastor, in tones of
deep feeling.

Afterward, whenever he thought of the
peaceful death of his parishioner, he always
said to himself, with a glad thrill:—

"It paid to do my duty, and it always
will." Then he almost shuddered as the
thought came: "What if I had disobeyed
the voice of conscience on that stormy
day?"

MIDDLE-AGED WOMEN.

THE woman who breaks down and becomes
a chronic invalid at the age of fifty is robbing
the world of her ripest wisdom and most
useful service. She is also depriving herself
of what should be some of the dearest privileges
of her life. The woman who has given due heed to
the care of her physical frame during her earlier
years, who knows how to eat and how to dress,
and has learned the value of fresh air and exer-
cise, will enter upon this "youth of old age"
with undiminished powers, instead of being
laid aside as useless. This period should and
might be a much more leisurely time than it
often is. I have known mothers to delve in the
kitchen and bear all the burdens of a large
household, when they had three or four grown
daughters at home, who served merely as parlor
or society ornaments. It is not always the fault
of the daughters that such a sad state of do-
mestic affairs exists: the lack has been in their
training and education. I remember hearing
two girls lamenting the fact that "mother was
not feeling very well, and had a bad headache;"
yet neither of them thought of leaving the
piano or the embroidery frame that they might
relieve the poor sick woman of her cares.

A woman who has lived through fifty years of
life is a treasure-house of valuable experiences
and practical wisdom, which should be expend-
ed for the benefit of the world. It is the most
favorable period for a woman to enter upon lit-
erary work, and it is the time when many of our
most successful literary women have done their
best work. It is also a woman's time for going
into public life, if so be that her home cares
have slipped from her and set her free. The
temperance cause needs women of mature expe-
rience and ripened intellect. Every town in the
land affords a field of labor of this kind, and the
younger women need leaders who are wise and
motherly. What is true of the temperance
cause is also true of church work, where
"mothers in Israel" can perform holy offices of
ministration to those whose feet are newly
turned into paths of righteousness, and also in
guiding and encouraging the young. Young
men and young girls away from home need the
friendship and assistance which a woman of
fifty years can best give.

Social purity work, in particular, should be
under the direction of matronly women. Inex-
perienced young girls, although capable of a
great work among companions of their own
age, are less fitted to go into the slums or visit
jails. It is sensible, motherly, sympathetic
woman who can safely reach a helping hand to
her fallen sister, and who, more often than any
one else, can reclaim a fallen brother.

The woman of fifty can do much for the rising
generation by giving to young mothers the
benefit of wisdom gleaned, it may be, amid
tears and heartaches. She can caution the
young girl who, through the glamour of false
lights named pleasure, is setting her feet in
slippery paths; and what work will have great-
er reward?

But invalidism is the bar which holds many
and many a woman of advancing years from
availing herself of these exalted privileges. It
is a sin and shame for her to become a wreck
physically, and consequently to a great degree
mentally, and thus rob society—yes, let us say
rob God—of her most exalted service. — *Kate
Lindsay, M. D.*

FLOWER GARDENS ON PAPER.

Mrs. Mary D. Wellcome.

It is always interesting to look over the new catalogues, bright harbingers of spring, to see what the season has new to offer.

Begonia.

Among the last year's novelties that have proved satisfactory I can heartily commend the new *Begonia Vernon*. It was not overpraised. It does bloom when a tiny plant from seed; it is a profuse and constant bloomer; it thrives equally well in the open or in the window. My wee plants when bedded out in June were in bud and flower, and they kept right on blossoming perpetually, and when potted in October they were not mindful of the change, but kept right on budding and blossoming, and have never faltered. It is of a neat, compact, dwarf habit. No discount on the *Vernon*. Some of my plants bear flowers of deep crimson, others are bluish pink. A new *Vernon* is announced as having yellowish-colored foliage, with blossoms white bordered with delicate pink.

Little Midget Roses.

I had very good success with these from seed sown in May, though only a few buds and blossoms. I had eleven thrifty plants from the packet, and though they belong to the hardy *Polyantha* class, I thought it would be safer to take them up and keep them over winter in the cellar. They bear profusely roses of various tints; some come double, some semi-double, others single blossoms. The *Hybrid Polyantha* is very similar in character, but is a cross between the *Polyantha* and some other species.

Last spring I sowed seeds of the

Acacia.

and am much pleased with the tall, graceful plants, with long, fern-like foliage.

Sweet Pea.

The *Emily Henderson Sweet Pea*, introduced last year, has given good satisfaction. It is large, pure white, very prolific. Of the new varieties shown in colored plate, we especially note: *Butterfly*, lavender and white, entire flower edged with blue; *Orange Prince*, standards orange pink, wings pink; *Boreation*, standards maroon, wings purplish maroon. W. A. Burpee illustrates several novelties in markings and colors, but the special one is named *American Belle*. This new Sweet Pea shows a decided departure in that it is neither striped nor mottled, but distinctly spotted. The standard is clear, bright rose, of uniform color; the wings are crystal white with bright purplish-carmine spots. Others specially attractive are *Primrose*, the nearest approach to yellow yet found in these flowers; *Splendor*, superb rose-color shaded with crimson; *Delight*, white wings, standard cardinal crested with brilliant crimson; *Queen of the Isles*, white striped and mottled on a scarlet ground.

For success with Sweet Peas they must be planted deep, and as early as possible, in good rich soil and a sunny position. Do not let seed-pods remain, for they check the growth of flowers.

Sweet-Scented Pansies.

It would seem as though nothing new and improved could be shown in the way of Pansies; but Henderson shows a colored plate in which several of this new class are represented. They are the result of crossing the *Pansy* (*Viola tricolor*) with the sweet *Viola* (*Viola cornuta*), thus producing the pansy-like blossoms with the violet perfume. They come in all the solid colors, also in fancy varieties, striped, blotched, feathered, etc. Mr. Henderson states: "Their combinations and blendings of color are more chaste and harmonious than ordinary pansies, and more varied than the rainbow."

New Petunias.

Giants of California. If we could have such magnificent flowers and in such exquisite colors as are shown in the plate, we would willingly pay a high price for them. They are ruffled and fringed, blotched and striped, some of them quite grotesque. *Giant Rainbow*, intense crimson with yellow throat; *Midnight*, claret; *Harlequin*, different colors, hieroglyphically marked with other hues; *Ring of Emerald*, deep crimson margined with light green; *Aurora*, lovely deep rose with a distinct red band around the deep, pencilled, white throat; *Tisiana*, royal purple, white bordered; *Snowstorm*, pure white with yellow throat. These can be had in separate packets or all sorts mixed.

The seed of Petunias is so fine, great care is needed to insure success. A fine, mellow, slightly sandy soil is best for such seeds. Sow under cover in boxes. Dampen the surface, sow the seeds, then press with a smooth board. Keep the soil moist. When the seedlings show the third leaf, carefully prick out a part into another box. They must be kept in strong light to prevent spindling or damping off. To those who have not the facilities of a greenhouse we would not advise sowing seed before April.

Cosmos.

Mammoth Perfection is among the novelties, said to be double the size of the common *Cosmos*, the flowers measuring twelve to fifteen inches in circumference, the petals being broader and overlapping. Cut flowers last two weeks in water. Although from the shortness of our Maine summer I have rarely succeeded with this very desirable autumn bloomer, Jack Frost nipping them in the bud, I can commend them to all who admire stately plants with beautiful feathery foliage, and are able to start them early enough to have them bloom in August, or in a climate where there are no September frosts.

They are called hardy, but I have not found them so.

Coreopsis.

Another giant is found among *Coreopsis*, and is named *Harvest Moon*. The flowers average four inches across—deep yellow, with broad, overlapping petals. It blooms continually from June till September. I had several sorts of *Coreopsis* last year, annual and perennial, and I was delighted with their beauty and profusion of bloom, lasting till long after early frosts.

Scabiosa.

Another plant that gave much satisfaction was *Snowball Scabiosa* of the *Leviathan* strain. It was a free bloomer all the season, and was charming for cut flowers. There has been a great improvement in these flowers since we first knew them only as "Mourning Bride." They are now obtained in numerous colors, among them the rare one of golden yellow in *Beaten Gold*. *Royal Purple* is a rich claret. *Caucasica* is a hardy perennial with flowers of soft lilac blue. Among the novelties is *Fiery Scarlet*, a color never before known among *Scabiosa*. *Tiny Tim* is the name of a new dwarf, growing only about four inches in height. It produces flowers freely of deep violet color. The *Scabiosa* is well worthy of a place in the garden for its constant, free-blooming habit, and the flowers, borne on long stems, are admirable for cutting, and keep well a long time in water.

Hibiscus.

A very attractive flower I had in bloom for the first time last season, was *Hibiscus Chrysantha*, said to be a cross between an *Abutilon* and a *Hibiscus*. The flowers were large, of saucer-like form, color canary yellow with a dark maroon eye—very showy. Its only fault is the brevity of its life—only one day; but one flower quickly follows another, which is a compensation. This year we find among the new varieties *Giant Yellow*, flowers averaging seven to nine inches across, canary yellow with garnet throat. Seeds started early in the house commence blooming in early summer and continue till frost. "Well-developed plants bear from fifteen to twenty flowers at once, presenting a glorious appearance. The plants grow naturally about four feet high, but if the centre shoots are pinched out early in the season, they will grow more compact, be much dwarfed, and bloom more freely." This suggestion is good for any plants inclined to grow tall, if we prefer them more shrubby. *Crimson Eye* is another new *Hibiscus*, with dark red stems and foliage; flowers very large, pure white with a large crimson eye; free-blooming, perfectly hardy. It blooms first year from seed. This is a valuable variety for the out-door garden.

Poppies.

Burpee offers a novelty in Poppies—*Nankeen Yellow*, peony-shaped. No matter how numerous the colors pertaining to a species of flower, if there is a lack of yellow there is an ambition to obtain it; hence the strivings for a yellow geranium and the exultation over every advance toward it, though it might not be half as handsome as other colors. So this *Nankeen Yellow Poppy* is the first step in this direction, and is announced as "a grand novelty" and "truly a giant." Henderson shows a plate of gorgeous beauties, and among them *El Dorado*, light yellow. *Rosy Morn* must be lovely—rosy pink, shading to salmon pink and white at the centre. *American Flag*, pure white ground, petals margined with dark orange-scarlet. *Lavender Beauty*, rich deep lavender shading to silvery. *Rosebud* Poppies are small, cupped like roses. They come in solid or self colors in variety; also mottled, shaded and margined. The *Tulip Poppy*, introduced last year, is so named from its tulip shape. It has an upright cup shape in the centre of the two immense outside petals. Very curious. Color, intense scarlet.

Yarmouth, Me.

VALE, KEARSARGE!

Lost on the reef of Roncadore,
Never to sail the wide seas more!
We could better have spared a daintier boat,
The newest and jauntiest thing afloat,
Than this sturdy and gallant old dog of war,
Lost on the reef of Roncadore!

In storm and thunder
She rent asunder
Her arrogant foe in the day gone by;
Then proudly we saw her pennon fly,
And our shouts went up 'neath the alien sky
For the ship that had saved her own once more.

Our pride and hope in the days of yore
Lost on the reef of Roncadore,
Where the churned foam breaks on the yellow shingle,
And the sullen currents meet and mingle.
Vale, Kearsarge! Our hearts are sore
For the loss on the reef of Roncadore.

—M. E. SANGSTER, in *Harper's Weekly*.

About Women.

The only woman engaged in the real-estate business in Washington, D. C., is Miss Grace Thomas, who began business there for herself after having taken a course of training in a real-estate office in Cincinnati.

Miss Olive Schreiner, the author of "The Story of an African Farm," is soon to marry the son of a well-known South African farmer and a member of the Cape Parliament.

Mrs. Sarah K. Bolton is spending the winter with her son in Boston. She is at work on her seventeenth book, to be entitled "Famous Men of Our Times." The Public Library of Cleveland, Ohio, has over three hundred

copies of Mrs. Bolton's books in constant use, so great is the demand for them. This shows that Mrs. Bolton's work is appreciated in her own city.

Miss Fay Fuller, of Tacoma, has recently succeeded in climbing Mount Tacoma, Washington, a feat which no woman had before attempted, and in which few men had ever succeeded. The mountain is 14,444 feet high, and the upper part is well covered with glaciers. The first 7,000 feet were done on horseback, but the rest of the distance had to be accomplished on foot, and Miss Fuller and the four men who accompanied her suffered severely from the exposure.

The Working Girls' Societies will hold a convention in Boston in the second week in May. Only one convention has hitherto been held, that in New York in 1890. After a lapse of four years it now seems necessary to bring those who are working in the same direction in closer touch, to arouse enthusiasm in work, and gain a clearer understanding of the best methods of work in different localities and under varying circumstances. Among the topics to be discussed are: "Clubs in Relation to the Community," "Educational Work," "Spiritual and Moral Aspects of Club Life," "Trades-Unions," "The Problem of Domestic Service," "Co-operative Housekeeping and Homes for Working Girls," "Home Culture Clubs," "Lunch Clubs for Working Women."

On Jan. 18, a recent photograph and a statuette in Parian marble of Miss Florence Nightingale were presented to the Nurses' Home of the Johns Hopkins Hospital. The statuette was given by Henry Bonham Carter, esq., of London, whose sister modeled the figure about 1860, soon after the close of the Crimean War. It therefore represents Miss Nightingale at the time of her most remarkable achievements. The photograph was taken in 1892, at the instance of Miss Nightingale's brother-in-law, Sir Harry Verney, and by him it was presented to the Hospital.

Miss Allegra Eggleston, daughter of Edward Eggleston, is at work this year illustrating the "Life of Benjamin Franklin," in the "Delights of History Series." "The Life of Columbus" and the "Life of Washington" of this series are illustrated by her. Miss Eggleston has been devoted to art since, at the age of six, she carved a bit of wood with a case knife into a semblance of an idol which, with a small picture of Miss Harriet Hooper, she tenderly treasured and dreamed over. She has been abroad three times, and is now planning to go over to Paris again for more serious study.

THE FRIENDSHIP OF JESUS.

I WANT to tell you a little incident in the life of one of the friends of Jesus. Beaté Paulus was the daughter of the celebrated theologian Hahn, and she was what was called in Germany, at the beginning of this century, a pietist. She was a friend of Jesus. She became married to a very poor and somewhat rationalistic German, Pastor Paulus. And when her family came she determined that she would educate them properly as she considered, though her husband assured her that they had not the means. She managed to send them to school, and two of the eldest boys were at two schools, when letters came one morning from both schools saying that if the fees were not paid within a few days the boys would be sent home at once. And when the letters were read the husband said to Beaté, "I told you so; see what your willfulness has landed us in, and what disgrace is coming upon us, for we have nothing to pay." And the wife calmly said, "The money shall be paid." And she went up at once into her private chamber, a loft in the parsonage house, and when supper came they sent to fetch her down, and she answered from within, "I am not ready yet." And when bed-time came, they sent to fetch her down and the answer was the same; and then they hesitated to disturb her. And when breakfast came the next morning they did not even send to tell her. But toward the middle of the morning she came down radiant with joy; and one of the little children said, "Mother has got the money." "No," she said, "my child, I have not got the money; she had only got the promise of it, and that was the same."

Very shortly a message came from a farmer, in the village, asking if he might see Frau Paulus. And she hastened to the farm-house. And he said to her directly she entered, "I have been very much disturbed all night; I have been convinced that I ought to offer you some money and I have 500 gulden lying in my coffer; do you want it?" "Yes," she said quickly, "I do." "Then you are welcome to it," he said. And then she told him how she had passed the night in close wrestling with her Friend of friends. And she came back to the parsonage and poured the money out upon the table before the eyes of her astonished and unbelieving husband.

This is an illustration only. He is a Friend in need to those whose friendship is real to Him. And, indeed, it would be cruel if the words meant anything less than we mean by "friend," for some poor soul might be led by them to really trust Him and to be deceived. Could anything be more cruel and less like Jesus? He said "friend," and He meant friend. He said, "Ye are My friends," and He meant it. No *façon de parler*, but a simple term used in its plainest sense.—R. F. HORTON, M. A., in "Lynnhurst Road Pulpit."

Little Folks.

COASTING.

Out in the wide, free country, where the leaning arch of the sky
Dips down to the wind-blown spruces that stand
On the mountains high,
Where the snow lies deep in the valley, and in
The river is bound,
And away in the pathless forest the woodchoppers' axes sound,
Oh! there is the old red school-house, and there
Are the girls and boys,
Full of buoyant young life, overflowing with
Mischief and noise.

Leading down to the frozen river, the hillside's
Steep incline
Is dotted with juniper bushes, with here and
There a pine;
There's a path of glittering ice as smooth as a
Road of glass,
Worn by the strong, sharp friction of dozens of
Sleds that pass,
Laden with rosy-cheeked maidens who, feeling
No thrill of fear,
Repose their trust in the daring lads who sit in
Front and steer.

The air cuts keen as a sabre; there's a blue rime
In the west;
A bank of cold, gray vapor hangs low on Wa-
chusset's crest—
There's more snow coming tomorrow! Hurrah!
Hurrah for the snow!
And down the hill like a flash of light shot out
Of a gun they go!
Loud rings the merry laughter, as off like a bird
On the wing,
Down, down each sled leaps madly like a wild,
Free, living thing!

The crow starts up in their pathway, flaps his
Ebon wonder of wings,
And caws in hoarse displeasure as away on his
Flight he swings;
The clock strikes nine in the distance, the mas-
ter's bell peals out,
And a score of high-pitched voices respond with
A cheerful shout;
Now up the hill see them swarming, and tossing
Their bright young heads,
Snow-balling, laughing and talking, and draw-
ing their empty sleds.

—Journal of Education.

A PRICKLY PREACHER.

"SISTER, I can't get this sum right. Won't you help me?" asked little Nellie, coming into the room with her slate.

"You must be dreadfully stupid not to understand such a simple thing as that," Marian answered, as she took the slate impatiently out of the child's hand. "Now, if I have to stop and fuss with your old arithmetic, I shan't have any time to practice!"

"Never mind," said Nellie, meekly. "Oh, you needn't go away! I suppose I can spare the time somehow."

And very clearly, though in a disagreeable manner, Marian explained the puzzling example, so Nellie found out where her mistake had been.

"Marian!" called her mother from the kitchen. "I am afraid Tom forgot to stop at the grocer's and order the peaches. Did you remind him again before he went?"

"No'm; I thought he ought to remember for once without being reminded all the time," Marian answered, pettishly. "I suppose I have got to go and order them."

"You need not, if you are busy," her mother answered. "I can manage to wait for them until this afternoon, when Tom comes home."

"No, that isn't worth while; I'll go."

And Marian put on her hat, and executed the errand.

It was a warm morning, and when Marian returned from her walk she went out on the porch to cool off.

A green, prickly chestnut burr had dropped from the tree in front of the house, and grandfather pushed it meditatively about with his cane, saying:—

"It's too bad that anything with as good a heart as a chestnut burr should have such prickly, sharp covering; isn't it?"

"Yes, I'd rather go without the chestnut than hurt my hands opening such a prickly burr," answered Marian, fanning herself with the broad-brimmed hat.

"Yet it's only on the outside that it is sharp," said grandfather. "It has a velvet lining to its prickly exterior, and there are no sweeter nuts anywhere than the brown, polished beauties which nestle in their soft hiding place. That chestnut burr makes me think of some one I know."

"Who?" asked Marian, with interest.

"A little friend of mine, who has the kindest heart possible. She is always ready to do a kindness for any one, and she never refuses to grant a favor; but she always is so ungracious about her kind deeds, and says so many sharp, irritating things, that one is tempted to forget the warm heart underneath and remember only the prickly burr. If she would only do her kind deeds in a kindly way, they would be doubly appreciated."

Marian blushed. "I suppose you mean me, grandfather," she said, after a little pause. "I didn't think it mattered much if I do grumble a little, so long as I always do what I am asked."

"It makes one feel sometimes as if it was hardly worth while to get their fingers pricked for the sake of the nut," grandfather answered. "Let this prickly preacher preach you a sermon, dear, and learn to do good deeds kindly." —M. E. KENNEY, in *Presbyterian*.

Editorial.

THE LEAST.

HUMILITY is a hedge flower, blossoming in beauty and filling the air with its fragrance, but growing so obscurely as to be long unrecognized by the great world. Essentially a Christian conception of human life, it was foreign to the spirit of Greek and Roman civilization, as to both ancient and modern heathenism. To the non-Christian world the temper enjoined by the Great Teacher is mean and contemptible, becoming only the condition of slaves and forming a chief objection to their reception of the Gospel. The elevation of this quality to a place of honor is one of the considerable achievements of Christianity. Men have come to realize the excellence and beauty of Christian humility. Difficult as we find its exemplification, every one is touched by an example of genuine humility. Littleton stands ennobled, and contrasts favorably with the pride and haughtiness of the world. Beside it the pretense and show of men appear cheap and mean.

MEASURE OF DUTY.

THE extent of duty is to be found in capacity and opportunity. What you can, is the law in your case, for God never requires impossibilities. That you are able to do, renders it probable that you ought to do; but when, in addition to ability, the opportunity is present, the oughtness is rendered evident by the two required witnesses. The one or the other may exist without obligation, but when the two co-exist, we are enjoined to perform the service. The angels are able to tell the wonderful story of redemption, but the opportunity is wanting; they have no mission in that direction. Man has the opportunity to perform miraculous acts of healing or of speech, but the capacity is wanting. But to fear and love God and to do His will in the ordinary course of life, we possess both the capacity and opportunity. The dog and the horse may claim exemption, because the capacity for worship is never present with them; while a human being is enjoined by the possession of the one and the other. This law is a comfort to the person with one talent, for he knows he will have to answer in the day of judgment for only one; but the man of large gifts and multiplied opportunities will be held to strict account. To know his duty, and fail to do it, incurs the utmost guilt. He is held responsible for what he might have done.

THE CHURCH OF SAINT JEHU.

THE Rev. Adolphus Buzzington is a young minister of fast-increasing fame, who believes thoroughly in making things hum. His father gained quite a fortune in real estate, and though he lost it all and something over by subsequent mistakes, he transmitted to his son habits of enterprise and push that have already made him conspicuous. Adolphus is emphatically a child of the present age, and in the management of the somewhat large church which he has secured, his one motto is: Keep matters moving. Not many issues of the daily paper, published in his town, are printed which do not contain his name. He keeps himself before the public, and he keeps the public interested as to what he is going to do next. Not many weeks in the year are suffered to pass without some new scheme, or a modification and fresh adaptation of an old one, being sprung upon the people. They live in constant expectation.

He especially delights in societies, and may be said to have almost a mania for multiplying organizations. Of course all that are in common vogue he entirely approves of. His church is completely equipped with everything that the Discipline mentions or implies. The Epworth League with all its various vice-presidents and multitudinous committees is in full swing; only he has all the officers changed every three months so as to keep things well stirred up and multiply business. The Epworth Guards are his particular pet; the uniforms, the muskets, the titles, the drill, the rattle and bang of such vigorous movement, suit him exactly; and he is arranging to have a corps of cadets formed in connection with his Junior League, the boys to have canes and the girls short brooms with which to go through the manual of arms. He insists that all the League meetings and conventions must be faithfully attended. Besides the Sunday-night League prayer-meeting there is a monthly business meeting, a monthly social, and a monthly read-

ing circle; there is also a circuit League meeting once a quarter, a district League convention twice a year, a Conference League assembly once a year, and an annual convention for all the Leagues of the General Conference District. He thinks this latter is such an inspiration that it ought to be held every six months.

He is almost as enthusiastic about missions as about the young people. His Sunday-school is, of course, organized into a missionary society as the Discipline prescribes, and holds monthly meetings. He calls together the quarterly conference committee on Missions quite often; and all the other committees, by the way, appointable in the quarterly conference—on Church Extension, on Freedmen's Aid, on Education, on Temperance, on Tracts—are made large and set to work so that no member of the church shall be without something to do. There is a flourishing W. F. M. S. auxiliary, and an equally vigorous W. H. M. S. In connection with each there is a Young Ladies' Society, a Children's Band, and, for the babies, a Little Light Bearers' Circle. Several tens of the King's Daughters and the King's Sons have been formed in this model church, and a mothers' meeting is well sustained. There is a branch of the Ladies' and Pastors' Christian Union, a Ladies' Praying Band, a Woman's Christian Temperance Union, and a woman's auxiliary to the Y. M. C. A. It scarcely need be mentioned that there is a prosperous Ladies' Aid Society, holding social teas every month, with occasional fairs and suppers to help fill the church treasury. Deaconess work is not forgotten. There are, also, a Loyal Legion, a company of Young Crusaders, a society of Earnest Workers, an I'll Try Band, a Lend-a-Hand Club, and a Band of Mercy. A large chorus choir, which it is Mr. Buzzington's ambition to have the most numerous and popular in the town, has an enthusiastic rehearsal every Saturday night. And a pastor's young men's Bible class, well organized with president, vice-president, secretary, treasurer, and look-out committee, already has a convenient room tastefully fitted up as a sort of club-house. There is also a flourishing young women's Bible class.

All this by no means satisfies Mr. Buzzington. These organizations have come to be a sort of old story. They are quite too commonplace. He sighs for new fields to conquer, new constitutions to frame, new sets of initials to admire. To be sure, all the evenings have been long ago used up and a good part of the afternoons. But there are one or two afternoons left, and he thinks by making each meeting just one hour long, two, if not three, may be attended by the same persons on the same night. So he is arranging to form a church orchestra and brass band that shall outblow and outbang the Salvation Army musicians whose performances have long been with him an object of envy; he has promised to establish in his church a No-License League to aid in carrying the elections for such candidates as he may approve; a weekly sewing class to teach needlework to girls whose education in this particular has been neglected, he is sure is practicable; and a Shakespeare Club for a few of the best educated can by no means be omitted. When all these are in full operation, something else will be thought of. For the Rev. Adolphus Buzzington has a fertile brain, a nervous temperament, and great administrative ability.

It is true there are some in his congregation who do not altogether enjoy so much noise and bustle. They think more steam is expended in blowing the whistle than in making the wheels go. Less machinery and more force seem to them a pressing need; paraphernalia, they say, cannot be made to take the place of power. They feel that the distraction of such a multiplicity of organizations, even omitting those that are of questionable value or wholly useless, must have an injurious effect on the character both of the pastor and of the faithful few on whose shoulders the chief burden of it all has to rest. They do not wonder that the more thoughtful and spiritual members, who look up on Sunday and are not fed by the windy eloquence poured forth from the pulpit, are strongly tempted to slip over to the church where the Rev. Stephen Fulllove delivers discourses that bear the marks of much prayer and many hours of quiet meditation. They are not surprised either that the prayer-meetings are but thinly attended and the class-meetings have had to be almost abandoned. They are reminded, when they think of this Church of Saint Jehu—for so Mr. Buzzington has had it named—of that "sounding brass" and "clanging cymbal" mentioned by St. Paul as a very poor substitute for love. They are old-fashioned enough to hold that a

church's true prosperity is to be measured by its devotional meetings rather than by its brass band; that the exaltation of non-essentials is not a hopeful sign of the times; and that simple, thorough-going loyalty to Christ will easily find ways of effectively manifesting itself for the good of men and the glory of God without such a bewildering number of ecclesiastical societies.

Reader, what do you think about it?

HELL GATE IN THE DRUG STORE.

MASSACHUSETTS once enacted a strong prohibitory liquor law, but, in an evil hour, through a change in her population, the State receded from her high position and re-adopted license. Upon the general scheme of license was afterward engrafted town option. Each town is allowed to vote annually on the question of licensing the traffic. If the vote be in favor of license, the selectmen may, on the payment of certain fees, issue licenses to certain parties to sell. In case the town votes no-license, the law allows the licensed druggists of the town to sell intoxicating liquor of any kind "for medicinal, mechanical or chemical purposes." The purchaser must furnish a certificate stating the use for which the liquor is wanted. In addition, the druggist or apothecary must keep a book "in which he shall enter, at the time of every such sale, the date thereof, the name of the purchaser, who shall also sign his name in said book as a part of said entry, the kind, quantity and price of said liquor, the purpose for which sold, and the residence, by street and number, if there be such, of said purchaser. If such sale is made on the prescription of a physician, the book shall also contain the name of the physician and state the use for which said liquor is prescribed and the quantity to be used for such purpose."

We have long suspected that many druggists were implicated in the unlawful sale of liquor in the non-license towns, but no one had taken the pains to make a thorough investigation. The public is now indebted to the *Springfield Republican*, one of the most enterprising and brilliant of our American dailies, for the astounding revelation of the unlawful and satanic practice of the druggists in this matter. The revelation is the more surprising as the druggists in most towns have been regarded as men who could be trusted. The law of the State puts them upon their honor in permitting them to transact a business involving the public health and welfare. In view of their supposed trustworthiness they are granted special privileges and opportunities; their license fee is merely nominal, and they are allowed to keep open on the Lord's day. It would seem, by the revelations made by the *Republican*, that the druggists are utterly regardless of their obligations, and that they do not hesitate to betray the most sacred trust. Instead of guarding the public health and morals, as they are in honor bound to do, they have become poisoners general, using the confidence reposed in them and the rare privileges accorded them by an indulgent public, to damage to the utmost, and in the most dishonorable manner, the people who have trusted them. The drug-store has been turned into a gilded grotto, an elegant rum-hole, a covered death-trap, more dangerous to the families of the people than the dirtiest doggerly in the slum end of the town. Young men who would hardly venture to patronize Pat Murphy or Bridget Maguire, are tempted to enter the respectable drug-store because they can do so without awakening suspicion or compromising their social standing. There is a meanness in this betrayal by the druggists which merits the severest condemnation of the public. Men who will do such things are entitled to no respect; they place themselves in the class of hypocrites and criminals who deserve to wear a striped jacket and to be dealt with by the criminal law.

Of course, the *Republican* has not investigated the entire State. That was not necessary. Instead of attempting to plough so broad a field, a single typical New England town was selected and thoroughly investigated. Westfield, the one chosen, belongs to the better class of towns. It has a population of 10,000, in which the educated native stock is predominant. The schools are of a high grade and the churches are strong and influential. There is a body of educated and influential men and women able to mold public sentiment. If in the green tree the druggists are able to play false to the public, we can expect nothing better in the dry.

Westfield voted no-license in March last, the order taking effect May 1, 1893. The saloons were closed, and on that very day,

as the record shows, the six drug-stores took up the business which had just been voted out by the town, turned their stores into common dramshops, and ran them at full blast day and night, Sundays and weekdays. During the thirty-one days in May, June and July covered by the investigation, over 7,000 pints of gin, whiskey, beer, etc., were sold by the six druggists, according to their own books. The 7,000 pints for thirty-one days would make more than 80,000 pints, or 10,000 gallons, for the year. In other words, the druggists in a no-license town are selling as much liquor as was previously sold by the rum-sellers. The business of rum-selling was simply turned over to the druggists. The record shows that a large part of the sales were made for medicinal purposes. The druggists knew perfectly well that these were false entries. Men recorded fictitious names, and men who gave their real names made purchases at all the stores the same days. All this went on without protest from the druggists, who were acting in persistent violation of the law. What more could the meanest rum-seller do to trample on honor, justice and decency than was done by these six druggists of Westfield?

The worst of the matter is that Westfield is not the only town with such druggists. As the *Republican* suggests, the same disregard of law and honor may be found in every non-license town in the Commonwealth. The fact that these things are done in Westfield renders it probable that they are done beyond Westfield. When the debased rum-seller is suppressed, the apothecary takes up his business and becomes in turn a common seller of the accursed fire-water; and, if this be so, the public needs to know it. The fact furnishes a fruitful theme for the temperance platform and a burning text for the pulpit. Let the preacher blaze away at the evil and help to create a public opinion which shall oblige the druggist to abandon his nefarious practice or take his place in the rogues' gallery. Drum the transgressor out of decent society.

But it is evident the case requires something more than criticism. Our appeal must be, not to the law, but to the law-makers. Let the Legislature examine the matter and remedy the defectiveness of the statute. The right of sale should be taken from the druggists and placed with those who have no pecuniary interest in it. The pecuniary interest of the druggist in the sale is the weak point in the law; the gain is a bribe too strong for his weak virtue. In the face of facts like those revealed by the *Republican* we see not how the Legislature can allow the druggist to retain his present advantage to the detriment and demoralization of the public. The Legislature should turn so unworthy a servant adrift and give his business to another who will act more honorably. If the Legislature favors and enacts the Norwegian system, the druggists' services in the sale of liquor can be dispensed with; but in case the present law is retained, such modifications should be made as to guard this weak point. The case demands the efforts of all our temperance workers as well as the grave and earnest consideration of our law-makers and statesmen.

Death of Ex-President Merriek.

REV. FREDERICK MERRICK, D.D., a conspicuous minister and educator in the Methodist Episcopal Church, was born in Wilbraham, Mass., Jan. 29, 1810, and died in Delaware, Ohio, March 5, 1894, having passed thirty-six days beyond his 84th birthday. Dr. Merriek belonged to an influential and honored family in his native town; his ancestor, Rev. Noah Merriek, having been the first minister of the town, and having left descendants who became leading people of the vicinity. Trained in the Puritan faith of his ancestors, Mr. Merriek in his young manhood entered the store of William Rice, of Springfield, as a clerk, and was hardly out of his teens when he became a member of the mercantile firm of "Rice, Dorchester & Merriek." The first member of the firm was the father of Rev. Dr. William Rice, and the second was the father of Rev. Dr. Daniel Dorchester. Young Merriek boarded in the family of Mr. Rice, and was in this way brought in contact with the Methodists who were just then securing a foothold in the village of Springfield. At the "Water Shops," where the religious interest was very deep, the young merchant often attended with the family, and became deeply impressed with the importance of personal religion. At the family altar one evening Mr. Rice prayed with unusual fervency and power, remembering in his petitions the young man, who then and there determined to devote himself to the service of God. The next morning he was able to unite in the devotions of the family with the sweet consciousness of being saved, the Spirit witnessing with his spirit that he was a child of God. He at once united with the Methodist Church at the "Water Shops," now Asbury Church, Springfield. Conversion not only wrought a change of

heart, but also of his life plans. Instead of following mercantile pursuits, he determined to devote himself to the ministry. To prepare for this high calling he at once entered upon a full course of study. After an ample preparation at the Wesleyan Academy at Wilbraham, he entered the Wesleyan University at Middletown, then under the care of Dr. Wilbur Fisk, and graduated in 1836 with the honor of solid scholarship. His merit was recognized in his selection as principal of Amenia Seminary, in which position he served with great favor and success from 1836 to 1838. The Ohio Wesleyan having been founded, he was chosen in 1838 to fill the chair of natural science, where he remained during four years. Having joined the Ohio Conference in 1841, he was the next year stationed at Marietta, O.

But the new University demanded his services, and from 1843 to 1845 he served as financial agent, doing much and faithful work. In the latter year he went back to his old chair of natural science, where he continued his assiduous and successful labors for six more years. In 1851 he was transferred to the chair of moral philosophy, for which he was well adapted, and the duties of which he performed successfully for nine years. In 1860 he became president of the University, and filled the position with ability and honor for thirteen years. In 1873 he found his strength inadequate to bear the burdens, care and strain of the headship, and the trustees, unwilling to lose his services and counsels, gave him the position of lecturer on natural and revealed religion, in which he worked on faithfully to the close of life.

Dr. Merriek held a high position in his Conference. He was chosen a delegate to the General Conferences of 1860, 1864 and 1876, in each of which he exerted a wide and salutary influence by his careful words and wise counsels. But his main record will go down to posterity in connection with the educational institution in which he spent the main part of his life, and an important part of which he was. He aided much to found, establish and render honorable before the great public the University at Delaware, which has become so great a power for good in the Methodism of the central West.

Dr. Merriek was a typical New Englander. Traces of the Puritan faith, ideas and habits continued with him to the end. Simple in tastes and manners, he was endowed with the high purpose, sound judgment, tact, constancy and devotion to labor of the best class of his countrymen. In the religious life he furnished an example worthy of imitation. He was the good man recognized and honored by all who knew him. His piety rested in deep convictions and a serious temper rather than in any outburst of emotion. He was a solid man, a positive and reliable quantity, on which the church and the public could depend. The worth of such a man to the young in the course of training in a literary institution is incalculable. Ohio Wesleyan was fortunate in having this Nestor, standing for what is noblest and best in science and religion, among her instructors and counselors. Though born in another faith, he became deeply attached to the ideas and institutions of the church he had adopted in early manhood. Catholic and generous in his feelings toward all disciples of Jesus Christ, he remained to the end a loyal and devoted Methodist. His enduring monument will be found in the literary institution he helped to build.

Rev. R. F. Holway's Lecture.

THE eleventh and final lecture in the course on Homiletics by alumni before the Boston University School of Theology, was delivered on Monday, March 5, by Rev. Raymond F. Holway, of Salem. His theme was, "The Preacher and Social Questions." He spoke extemporaneously and impressively, and was heard to the end with the utmost interest. He said: We are entering upon what has been called the "sociological era" of the work. Each age has had its social problems, but there are many things—such as the massing of large populations in our great cities, the multiplication of forces tending to bring all classes of society into closer relations, the unrest of the so-called working classes arising out of the relation of capital and labor; alienation of workmen from many of our churches, the false views of freedom—which combine to make the social problem of this age of great importance. The kingdom of God is being viewed in its objective relations. Questions of ritual, of church government, and even of doctrine, are coming to possess in the minds of many inferior importance to those which relate to the establishment of Christ's kingdom in human society. Social questions, as some one has said, "are not only in the air, but they fill the air."

The danger of the preacher's being carried away by these topics, was touched upon. There is a tendency toward thinking these are the only problems. The preacher should not be a specialist; he is to be something more than a social reformer. Even the inspired man may become "the fool of ideas." These themes should not be used to bolster up an otherwise weak ministry. People who come to our churches on the Sabbath desire to hear something more than the newspaper discussion of the week before. Preaching to the 19th century does not mean that we become unmindful of what the other centuries have taught us. Beware of hobbies of any kind!

1. The preacher should give patient study to these problems. The prophets of the Old Testament were men who studied their times. Social questions are rapidly becoming a science. They require scientific treatment. If the preacher is

to be an arbiter between the opposing factions or classes, he must be able to discriminate between what is true and what is false in each. It is encouraging to hear of the attention which is being given to social science in our higher institutions of learning. The preacher who has passed out of the schools must study them for himself. These social questions are problems, and they will require careful attention and study. There are socialists and socialists. The liquor problem deserves a more scientific treatment than it has yet received. So does the question of capital and labor. The preacher must beware of speaking upon subjects of which he knows nothing. He must be able to trace the evils of society to their true beginnings. It is to be feared there are many preachers who know more about the evils of society in the times of the prophets than in our own times. It has been said that the word "socialist" is as elastic as a rubber band. Bishop Huntington tells us that "less than sixty years ago the weekly wages of workmen were insufficient to command a supply of the reasonable comforts of life, and clergymen dismissed the evidence by attributing it to a want of thrift."

2. The true preacher will regard himself as a leader in social reforms. Social problems are religious problems. They are to be solved by the application of religious principles. Who so competent to do this as the preacher? The preacher's position affords him a good opportunity. He is, or should be, in close touch with the people. He knows the ills which are afflicting society. It is a compliment to our profession that men who are suffering under supposed injustice turn so instinctively to the ministry for help. It is not a compliment that they look so often in vain. A complaint is often made that the preacher is indifferent. The Earl of Shaftesbury in England felt that he was without the support of the clergy in his great reformatory measures, and the leaders of some of our social organizations feel the same. Ministers deal too much in generalities. The Second Commandment is to be studied as well as the first. Preaching the Gospel means the preaching of a gospel for the whole man and for all human needs.

As a leader the minister will do something more than denounce existing evils. He will have a positive remedy to suggest. It has been said: "We are in danger of pharisaical socialism," or the socialism which consists of theories only. The preacher should come down from his pulpit and lead in the crusade against social wrongs of every sort. The true preacher will have the courage of his convictions. Why may we not expect that God will speak to men today as of old? If the message comes, let us not be silent.

3. The preacher must be ready to co-operate with others in the work of social reform. These are days of great opportunity in the way of practical Christian work. The combined wisdom of all good men is needed to solve the problem of modern life. Ministers are uniting in all our great cities for reformatory work. This is a happy omen of better times. Unite so far as you can with all good men in all wise measures for social improvement. If theological differences have separated men in the past, the meeting of these practical issues in the present will tend to unite them more truly together.

4. Our churches should be microcosms of well-regulated society. Many feel that the church is partly to blame for the separation that exists between different classes. Mission halls may supply a present need, but our church life should be so ordered that all shall feel welcome among us. The time has come for many radical changes in conducting our church work. While properly conservative, let us be ready to adapt ourselves to present needs. The church is a means to an end. Charles Kingsley once said: "If the Christian Church were what she ought to be for a single day, the world would be converted before nightfall."

5. The preacher must keep constantly before the people the ideal of renovated human society. He must believe that the Gospel is able to meet all the exigencies of our modern life. He must be the prophet of social regeneration. The prophets of old were not pessimists. They believed in better days for the world. Jesus was a social reformer, but in the sense of keeping before men a lofty ideal. He was not in a hurry. We must be willing to wait. Reforms move slowly, but let us never lose faith.

6. Finally, the preacher must remember that his business is to reform the individual as the surest way of reforming society. Not only better men, but better methods, are needed. Let us begin at the bottom. Selfishness must be uprooted from the individual heart and men taught to accept the golden rule in all the relations of life.

Let us rejoice in our opportunity as preachers of such a Gospel, and anticipate the fulfilling of our Lord's petition: "Thy kingdom come; Thy will be done on earth as it is in heaven."

Personals.

—Mrs. Col. Springer, of Iowa, organizer for the Woman's Home Missionary Society, has recently been upon a tour of the Southland in the interests of that organization.

—At the annual town election of Milton, George W. Nickerson, for many years a prominent member and now trustee of our church in Dorchester, of which Rev. George A. Phinney is pastor, was elected, March 5, by a large vote, as one of the selectmen. All the former pastors of this church since Bro. Nickerson's residence in Dorchester will remember the hearty, faithful and generous support given them. We congratulate the town.

—Rev. S. L. Gracey, D. D., late U. S. consul at Foochow, China, is almost home. A very interesting letter from him, written on board ship, will be found on the 11th page.

—Rev. Alden Groat, missionary of the American Board to Zululand for a third of a century, died, Feb. 11, at Springfield, in his 90th year. He translated the Bible into the Zulu language.

—Rev. J. A. Lane, an active and useful local preacher of Johnstown, Pa., died in that city, Feb. 22. He was a lay delegate from the Pittsburgh Conference to the General Conference of 1884.

—We are pained to announce that Mrs. Hargrove, wife of Bishop R. K. Hargrove, of the Methodist Episcopal Church, South, died of pneumonia, at her home near Nashville, Tenn., Feb. 27.

—We have just learned of the decease of Rev. Kinsman Atkinson, of the Maine Conference, who died at Glenwood Mills, Iowa, Feb. 15. A fitting obituary, with particulars of his illness and death, will soon appear in our columns.

—Rev. Henry Van Dyke, D. D., pastor of the Brick Church of New York city, is traveling up the Nile in Egypt with Mr. Andrew Carnegie. His health is somewhat improved, and he hopes to be in New York again before the summer.

—Ex-Secretary of State John W. Foster, formerly United States minister to Russia, also to Spain and to Mexico, and Mrs. Foster, while in Bombay, India, were formally entertained at an afternoon gathering of the Methodist missionaries in the new Woman's Foreign Missionary Society mission home.

—Dr. Adam Miller, of Chicago, has received an invitation to attend the jubilee celebration of the German Methodist Church in Baltimore. Dr. Miller was the first German missionary to that city, and fifty years ago founded the first German church there. There are now four German Methodist churches in Baltimore.

—Dr. B. H. Winslow, son of Rev. G. G. Winslow, of Bar Harbor, Maine, who was graduated from Jefferson Medical College, Philadelphia (ranking third in a class of more than 140 students), and took a post-graduate course at the University in Berlin, Germany, and studied for a time at the University in Vienna, has recently located at 612 Broad Street, Providence, R. I., where he is meeting with encouraging success.

—Neal Dow's ninetieth birthday will be celebrated in New York by a great national meeting in Carnegie Music Hall on Sunday afternoon, March 18, at 3 o'clock. It will be a notable demonstration. Addresses will be delivered by Rev. Theodore L. Cuyler, D. D., Rev. R. S. MacArthur, D. D., Judge Noah Davis, Professor Samuel Dickie, Rev. James R. Day, D. D., Mrs. Mary T. Burt, Rev. Henry A. Stimson, D. D., Thomas L. James, Rev. B. B. Tyler, D. D., and Dr. D. H. Mann.

—"John Merritte Driver, A. M., S. T. D., Lecturer," is the way it is put on the envelope addressed to us under a full-size electrotype of the face of the pastor of the First M. E. Church of Columbia City, Ind. As this is the only instance of which we have knowledge of a Methodist minister publishing his portrait upon the envelopes which he uses, we note the fact. By the way, this is the same Dr. Driver who lends his portrait to a noted patent medicine concern for advertising purposes.

—Miss Clara Dymond, only child of Mr. and Mrs. Richard Dymond, of Cincinnati, died in York, Pa., Feb. 23. She was a highly-cultured, Christian young woman. The *Western* says: "The measureless bereavement of the parents excites the profoundest sympathy. Their life's work was to have had its culmination in their daughter's most suitable marriage and subsequent philanthropic activity. An inscrutable providence called hence her betrothed, and thus soon thereafter herself to follow him. Singularly she died at the home of his parents, where she was visiting, both families meeting in loving ministries to their beloved daughter. Not knowing that she was sick unto death, with thoughts only of recovery, she received a great blessing from the perfect learning of the lesson of absolute submission and trust in her Heavenly Father. Scrap-book clippings and marked passages in her Bible indicate the brightening path by which her soul in the months of her bereavement had drawn nearer to God."

—The Earl of Rosebery is what we may regard as a fortunate man. Though born a peer, his simplicity of taste, his genial temper and gracious manners open to him all hearts, and his good sense and tact have thus far enabled him to hold the ground once gained. In college his ambition was to marry a Rothschild and become Prime Minister. He married Hannah de Rothschild, and has now become Prime Minister. When in this country the Earl, being a good deal of a democrat, was favorably received. He referred more than once to his connection with an American family, some of whose members have become illustrious in our civil and military annals—the Shermans, who settled in Boston in 1634; of which family our own revered Dr. David Sherman is a distinguished member. The Boston family came from Dedham, Essex, England. Bezaleel, one of their number, instead of coming to Boston, went to London and became one of her princely merchants. His daughter Elizabeth married Sir Henry Vincent, and Elizabeth's granddaughter Mary married Neil, the third Earl of Rosebery. Their son Archibald, who died so late as 1850, became fourth earl, and Archibald Philip, born in 1847, became the fifth earl on the death of his grand-

father in 1866. This last is the Prime Minister, who seems destined to make for himself a still larger place in English history.

—John D. Flint, of Fall River, who has already given so largely to the charities of the church, has presented the Corvill homestead in that city for a Deaconess Home, and has headed a subscription with \$1,000 to carry on the enterprise.

—The anniversary of Neal Dow's ninetieth birthday will be celebrated in Portland, March 20. Will the friends in sympathy with the general life-work, send congratulations on that day or evening, either to Gen. Dow himself, or to the meeting, in care of Mrs. L. M. N. Stevens, recording secretary Maine W. C. T. U., Portland.

Brieflets.

We are still receiving daily a large number of new subscribers under our "\$1 Trial Offer."

[Rev. S. T. Westhafer, of Wesley Church, Bath, in the issue of the *Sunday School Herald* of March 3, edited by him, presents at length a "new plan of grading adopted by the Sunday-school of Wesley Church." The system shows careful study, and is full of excellent and practical suggestions.

The prompt and continued response to our "\$1 Trial Offer" is very gratifying.

The *Heavenly Woman's Friend* for March is issued as an "Anniversary Number"—the Woman's Foreign Missionary Society of the Methodist Episcopal Church having been formed just twenty-five years ago, on March 23, at the Tremont St. Church, this city. This number is of special interest, and no Methodist woman, old or young, should fail to read it. Portraits of the founders of the Society and its first missionaries are given.

See on the 10th page what may be expected during the months covered in our "\$1 Trial Offer."

The *Springfield Republican* calls attention to the results of certain kinds of investments, about which we have repeatedly cautioned our readers: "Those 'boom-town' investments in the South and Southwest, into which so many New England capitalists were led, back in 1880, are still a solemn and monumental reminder that misplaced confidence is a poor thing to bank on. Here is the cotton mill at Denison, Tex., which cost half a million dollars and has never been operated, selling for \$50,000. How history does repeat itself in these matters!"

In our next number we shall celebrate the silver anniversary of the Woman's Foreign Missionary Society.

At Trinity Methodist Episcopal Church in Poughkeepsie, N. Y., on the first Sunday in March, Rev. Dr. Strobridge, the pastor, received from probation into full connection 124 and 15 by letter, making an accession of 139 members at a single communion. On the same day 67 of these persons were baptized. An unusually large number of those received were young men. A few years ago Trinity was a mission, which grew until, under Dr. Gregory's pastorate, a new and elegant church edifice was completed last year. This large reception of members is a fit crowning of the earnest labors of minister and people.

The graduates and former students of Maine Wesleyan Seminary and College, Kent's Hill, held their annual banquet at the Tremont House, March 6. Ninety-nine sat at the tables. Classes were represented from 1830 to 1892. Letters were read from Dr. Trafton and Dr. Merrill, of Concord, N. H. Among those present were Rev. S. B. Cummings, of the class of '30; Mr. George H. Hinman, '33; Dr. D. H. Ela, Prof. J. W. V. Rich, Dr. R. L. Greene, Rev. C. A. Littlefield, Prof. C. H. Fernald, of Amherst College, Rev. Dr. Gallagher, president, and Mr. C. B. Fillebrown. After-dinner speeches were made by Dr. Gallagher, Rev. Mr. Cummings, Prof. Rich, Dr. Greene, Prof. Fernald, and others. The reunion was pronounced a fine success and the loyalty and affection for one of the oldest and best known schools in Methodism were abundantly attested.

A leaf from the editor's experience may be interesting and, he hopes, suggestive. Recently he was interrupted in his private office by an entire stranger who requested permission to submit a poem for examination. In a few days the poem was returned to the writer with a courteous note, giving reasons why it was unavailable. By earliest mail the same writer submitted another poem. Being unsuited to our columns, it was also returned. This action at once brought from the would-be contributor the following note, which is given without change: "As you cannot find room for a few lines of an inoffensive poem in your paper, I shall not find room for ZION'S HERALD in my house hereafter." This incident leads us to say that, while it is our purpose to treat all contributors, if reasonable, with consideration, yet we do not recognize any basis whatsoever for the obligation which the writer of the "inoffensive poem" seeks to enforce. Will some one please explain why it is that an editor is expected to devote so much of his time to the examination and disposition of manuscript which he neither solicits nor desires for his paper?

The Sunday School.

FIRST QUARTER. LESSON XII.

Sunday, March 25.

Rev. W. O. Holway, U. S. N.

FIRST QUARTERLY REVIEW.

I. Preliminary.

1. Golden Text: I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. — Matt. 22: 32.

2. Home Readings: Monday—Gen. 9: 1-15. Tuesday—Gen. 9: 1-15. Wednesday—Gen. 9: 1-17. Thursday—Gen. 13: 1-4. Friday—Gen. 18: 20-32. Saturday—Gen. 22: 1-13. Sunday—Gen. 22: 16-25.

The lessons for the past quarter were taken from the first twenty-eight chapters of Genesis, covering the period from a. c. 4004 to a. c. 1780—from the creation of man to the days of Jacob; a temperance lesson, selected from Proverbs, was included.

II. Lesson Analysis.

1. LESSON I (Gen. 1: 26-31; 2: 1-3). "The First Adam." We learned that man—male and female—was created by God after His image and likeness, and was placed in dominion over all inferior orders. The first human pair was blessed by God, and bidden to "multiply," and "replenish the earth and subdue it." For his sustenance fruits and cereals, with other seed-bearing "herbs," were appointed, and for the animals below him the grass of the field. Having reviewed the work of creation at the end of the sixth day, the Creator pronounced it "very good," and "rested" on the seventh day—sanctifying each weekly return of the Sabbath as a day of rest and spiritual privilege for man.

2. LESSON II (Gen. 3: 1-15). "Adam's Sin and God's Grace." We saw under what favorable conditions Adam and Eve were placed for preserving their integrity; how Satan incarnated himself in the serpent, and addressed the woman relative to the law of the restricted tree; how he denied that the eating of it would cause death, and asserted that God knew that to partake of it would "open their eyes," and make them "as gods, knowing good and evil;" how the woman "saw the tree," that it was "good for food, and pleasant to the eyes, and to be desired to make one wise," and yielded—"took of the fruit and did eat, and gave it to her husband and he did eat;" how their eyes were indeed opened—to a sense of shame and nakedness which they strove in vain to overcome by girdles of fig leaves; how they hid themselves from "the voice of the Lord," and, on being questioned, shifted the blame—the man on the woman, and the woman on the serpent; how the latter was cursed both as a serpent and as a tempter, enmity predicted between its seed and the woman's, and the promise given that in the end the "seed of the woman" should "bruise the serpent's head."

3. LESSON III (Gen. 4: 1-13). "Cain and Abel." The offerings of the two brothers—the one, of "the fruit of the ground," the other, of "the firstlings of his flock"—were described. Cain's offering was found defective both in spirit and in kind, and to him the Lord "had not respect." Then followed Cain's anger and God's expostulation—"If thou doest well, shalt thou not be accepted?" etc.—a remonstrance which the elder brother disdained to listen to, but took the first opportunity to imbrue his hands in his brother's blood. On being questioned by the Lord, he falsely denied knowing where his brother was, and churlishly asked if he was his brother's keeper. But in vain did he try to conceal his guilt. His brother's blood "cried from the ground," and Cain was "cursed from the earth," and sentenced to be "a fugitive and a vagabond."

4. LESSON IV (Gen. 9: 1-17). "God's Covenant with Noah." The causes (moral and physical), duration, and extent of the Deluge were first noticed, and the lesson passed to the summit of Ararat, and the altar and offering of Noah. Only eight of the human family escaped the dreadful judgment. The dread lest the catastrophe might at some unexpected moment be repeated, was relieved by the solemn and perpetual covenant which God made with Noah and his descendants—that the earth should never again be visited with a flood. To this pledge a sign was added—the rainbow—appointed from that moment the visible token of God's fidelity; so that when clouds gather in the skies, "the bow shall be seen;" and "I will remember My covenant," said the Lord. Never since Noah's day has the covenant or its bright token failed.

5. LESSON V (Gen. 12: 1-9). "Beginning of the Hebrew Nation." After the Flood the people fell back again into corrupt ways. God interposed by selecting Abram and making him the founder of a chosen family. He called him to leave Ur of the Chaldees and migrate to a country which should be shown to him. Abram obeyed. Taking with him his father Terah, Lot (his brother's son), and his wife Sarai, he proceeded as far as Haran, where his father died. Here the call was renewed, with special promises, and "by faith Abram obeyed and went out, not knowing whither he went." He crossed the Euphrates and reached the northern boundary of the land of Canaan. Here his faith was tested by finding the Canaanite in the land. Nothing daunted, he passed through the land, halting at Moreh, where God appeared to him with the promise, "Unto thy seed will I give this land." Here Abram reared an altar. Keeping on to the south, he crossed over into Egypt.

6. LESSON VI (Gen. 17: 1-9). "God's Covenant with Abram." Abram had reached the age of 99. Ishmael was now 13. The time had come for the true heir to be born; and it is with the revelation which preceded this event that this lesson deals. Under the name of *El-Shaddai*—God Almighty—the Lord announces Himself to Abram and bids him "walk" before Him and be "perfect." He assures him that his seed shall be "multiplied exceedingly." He is told that he is to be "the father of many nations" and "kings," in token of which he is to bear the new and significant name of Abraham. The covenant was to be a perpetual one. The posterity of Abraham would possess the land of Canaan, and God would be their God. The covenant must be kept by them in their successive generations, and its token was to be the rite of circumcision.

7. LESSON VII (Gen. 18: 22-33). "God's Judgment on Sodom." Three strangers came to Abraham's tent, who proved to be "angels," and even more. One of the three bears the name of Jehovah. He cannot hide from Abraham the things He is about to do, and therefore tells him that Sodom's "cry" has "waxed great," and that He has come to investigate their guilt, and see whether it be "according to the cry of it." Then followed Abraham's intercession for the wicked city, in which he prayed first that the city might be spared if only fifty righteous persons were found in it; and then, having gained his request, persisted, reducing the number each time until he got down to ten. But, alas! the ten were not found in Sodom. Lot was warned and escaped. His wife disobediently looked back and was turned into "a pillar of salt." The city was destroyed.

8. LESSON VIII (Gen. 22: 1-13). "Trial of Abraham's Faith." Summoned unexpectedly by the voice of God to take his son, his only and beloved son Isaac, and offer him up as a burnt-offering, the patriarch unhesitatingly obeyed. Every preparation was immediately made, and there was no pause in the three days' journey, the building of the altar, the binding of Isaac, until the uplifted knife was stayed by a heavenly voice. A victim was provisionally supplied, and the mountain where this wonderful scene was enacted, and the wonderful faith displayed, received the name of Jehovah-jireh—"the Lord will provide."

9. LESSON IX (Gen. 25: 27-34). "Selling the Birthright." The lesson described the unlikeness in looks and character of Esau and Jacob, the twin sons of Isaac and Rebekah. The one was ruddy, hairy, roving, a skillful hunter; the other was quiet, domestic, preferring his tent to the wild life which his brother led. Esau was Isaac's favorite; Rebekah loved Jacob. Jacob prepared a rich soup of lentils in his tent one day. Esau, coming in from the chase exhausted and hungry, asked for "the red, red." The crafty Jacob saw his chance and used it. He would give the soup if Esau would sell to him his birthright. The reckless hunter consented, and confirmed his consent by an oath. "Thus Esau despised his birthright."

10. LESSON X (Gen. 28: 10-22). "Jacob at Bethel." Jacob was sent to Haran to avert the danger of Esau's wrath, and to find a wife among his own kindred. Arriving in his solitary journey at Bethel one night, he lay down to sleep, using a stone for a pillow. In his dreams a ladder of light, reaching from earth to the gates of heaven, appeared to him, and on it bright angels, ministering spirits, were ascending and descending. Above the ladder stood the God of Abraham and of Isaac, who renewed to him the ancient covenant of the land and the innumerable seed, and promised to be his Guide and Guardian in his journey, and restore him in due time to the land of his inheritance. Filled with fear and awe, Jacob awoke. The Lord was even here in this desolate place, and he had not realized it. This story pasture was "the house of God and the gate of heaven." He set up the stone on which his head had lain, as a memorial, poured oil upon it, dedicated his life to God, and promised to give a tenth of all his income to Him.

11. LESSON XI (Prov. 20: 1-7). "Wine a Mocker." Wine mocks its victim and makes him a mocker at whatever is good. Strong drink makes a man a brawler and a beast. It is no sign of wisdom for a man to deceive himself on this point. Obedience to lawful authority, peaceableness, the folly of idleness, the reticence of true wisdom, self-praise versus fidelity, and the blessing of parental integrity as respects children, were also touched upon in this lesson.

III. Questions.

1. Tell the story of man's creation.
2. What authority was conferred upon him?
3. What duties were laid upon him?
4. What sustenance was provided for him?
5. What was the origin of the Sabbath?
6. What are its privileges and obligations?
7. Under what single restriction were the human pair located in Eden?
8. Who was the serpent? How did he speak? What was the force of the temptation?
9. What resulted from yielding? Why did they clothe themselves? Why were they afraid?
10. How did they excuse themselves? What judgment was pronounced on the tempter?
11. What offerings were brought by Cain and Abel, and in what respect did they differ?

12. Why was Cain angry, and what did God say to him?
13. Why did he kill his brother, and what was his sentence?
14. Who escaped from the Flood?
15. Why did God make a covenant with Noah, and what were its terms?
16. What was its token?
17. Who was Abram, and where did he live? Who was his father, his wife, his nephew?
18. What call came to him, and what was there peculiar about it?
19. Where did he go first?
20. Tell the story of his journey to and through Canaan.
21. How old was Abram when the covenant was renewed (Lesson VII)?
22. What change was made in his name, and why?
23. What was to be the token of the covenant?
24. Tell the story of the three strangers who came to Abraham's tent.
25. Describe Abraham's intercession.
26. What befell Sodom, and why?
27. Who escaped?
28. What surprising command came to Abraham with respect to Isaac?
29. Tell the story of obedience.
30. Explain the test of faith.
31. In what respects did Esau and Jacob differ?
32. What prediction had been uttered concerning them?
33. Tell what led Esau to sell his birthright?
34. What was the significance of this sale?
35. Describe the vision at Bethel.
36. What vows did Jacob make?
37. How was the folly of intemperance taught in Lesson XI?

Self-supporting Missions in Chile, South America.

It has been widely announced through our denominational press that the missions in Chile, originally founded by William Taylor, and afterward administered by "The Transit and Building Fund Society of Bishop William Taylor's Self-supporting Missions," have been transferred with all their appurtenances, free of all incumbrances, to the Missionary Society of the Methodist Episcopal Church. At the annual meeting of the General Missionary Committee, held in Minneapolis in November, 1893, Anderson Fowler and Richard Grant, representing the Transit and Building Fund Society, offered the entire missionary property in Chile, estimated to be worth \$200,000, to the Missionary Society of the Methodist Episcopal Church, on condition that said Missionary Society would conduct the missions in Chile on the self-supporting plan on which they had been founded and administered from the beginning.

The proposition was accepted by the Missionary Committee, and has since been confirmed by the Board of Managers of the Missionary Society. But in view of the debt against the missionary treasury, it was provided that no money should be taken therefrom for this self-supporting work, but a new fund created, and accordingly a contingent appropriation of \$25,000 was made to the work in Chile. Therefore the Board of Managers has instructed the corresponding secretaries to call for contributions to this special fund, and that they should also call for ministers and teachers to reinforce the corps of workers in that field. In pursuance of these instructions we call for men and women, and means to send them forward, to facilitate their labors, and make them personally comfortable. Who will volunteer? Who says: "Here am I, send me!"

While we guarantee no salaries, there will be no lack of support. We defray expenses to the field and furnish room, board, and fuel. The proceeds of the schools already established and other resources in the field will furnish ample support for the laborers. In three of the stations the congregations support their pastors. The call is imperative, as reinforcements are greatly needed. It should be remembered that for the present no money can be taken from the regular missionary funds for the support of this work. We can only send out missionaries as money is provided with which to pay their outgoing expenses. We appeal most earnestly to the whole church to support the Missionary Society in carrying forward this work. Send any sum, great or small, but send at once for Christ's sake. We ought to send ten missionaries to Chile inside of the next three months. We wait anxiously for responses to this appeal.

C. C. McCABE, J. O. PECK, A. B. LEONARD,
Corresponding Secretaries.

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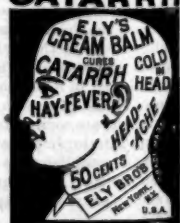
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CALIFORNIA LETTERS.

I.

A Tourist.

NOTHING will impress tourists who are attracted westward by the Midwinter Fair, more than the area covered by this great Pacific Empire. It is so big and its interests are so diverse, that a sectional feeling has already sprung up, that will result some day in a rift between the north and the south, and the creation of a separate State of Southern California. It is humiliating now for Methodists living in Los Angeles, who want to patronize home industries, to send to San Francisco, a distance of five hundred miles, to buy even a Discipline.

The country is so proverbially rich that it seems a paradox to find its conferences comparatively poor and its missionary efforts taking the shape of boxes of supplies for its own preachers. Methodism, however, still shares some inconvenience from the country being very new.

Mistakes in Locating Churches

are almost inevitable in a new country. In the San Diego District, for instance, churches were built in the ocean belt, fifty miles from the mountains, where there were no artesian wells. From the difficulty of getting water, there is danger of the towns being depopulated, and the exodus to the foothills will call for churches there. In many instances when churches have been planted in a new territory they have suffered from the advent of another denomination in the field. Take the single case of the little town of San Fernando, affording support to a Methodist church till a Presbyterian church was started. Now both congregations receive help from their respective missionary societies. In certain sections Methodism is still feeling the effects of the over-building of churches during the boom. Churches, as well as hotels, were often built to boom towns, land companies figuring generously on their subscription lists; but many of the towns never existed except on real estate plats and the churches were left without congregations. In making the trip from Los Angeles to the charming old mission of San Fernando, I had the station pointed out, three miles from which, up in the mountains, is a church, erected at a cost of \$3,000, that never had but one member. It was sold recently for taxes.

In Los Angeles, as a result of the boom, there are twenty-one Methodist churches and missions for a population of 51,000. As the inflated expectations of the boom have not been realized yet, the churches pay taxes on a large seating capacity that they do not use, and when the strength of a church has to be spent in a struggle for mere financial existence, it has little surplus to use in forwarding the general interests of Methodism in the community.

Simpson Tabernacle, the finest church edifice on the coast, was left Los Angeles as a heritage by the boom. It was erected at a cost of \$80,000, in an imposing, much-towered style of architecture, with an auditorium and double galleries that seat twenty-five hundred. The church owns a large adjoining lot, and it was the original plan to have a park filled with exotics and blooming plants, to be used for fêtes and socials. A Japanese gardener was employed one year, who raised chrysanthemums in profusion, and a great out-door chrysanthemum fair was held. The church carries a debt that has made the possibility doubtful till very recently of saving it to Methodism; but with the advent of Rev. C. C. McLean, D. D., of the Philadelphia Conference, to its pastorate, new financial adjustments have been made that have secured it a new lease of life.

Local Methodism focuses at the First M. E. Church on Broadway, where Rev. J. W. Campbell, D. D., of Cleveland, is stationed. The church has some very interesting features. It has a membership of eight hundred, with a seating capacity of fifteen hundred, and, located in the business centre of the city, near the hotels, it catches all the tourist population. It has an increase in membership every Sunday that would be phenomenal if it represented the net gain; but a constant subtraction has to be made from church records in this country where population still ebbs and flows. In addition to the conventional services, its church bulletin announces sunrise prayer-meetings, gospel services, boys' brigade drills, and a Chinese Sunday-school. All the women's organizations of the church unite in a Society Union and meet successively the same day, with a luncheon at noon, closer fraternal relations being secured by the union between the societies. A successful Epworth League fosters a va-

riety of work, its literary department dividing into four classes—a Bible topic class, a Chautauqua class, an American authors' class, and a current topic class. Its Sunday-school has a kindergarten annex for children from four to six that meets in a room fitted out with little tables and various kindergarten apparatus. Its lessons last year were confined entirely to the life of Christ, but the use of the Blakeslee system this year takes them back to the Old Testament. A large sand tray has been useful in illustrating the lessons of this quarter. It was used first to create the world, and then was transformed, with the aid of tiny sprigs and blossoms and two wooden puppets for Adam and Eve, the next Sunday, into the Garden of Eden. A Noah's Ark was brought into requisition for the lesson of the flood, and a miniature altar was built of stones and a goat from the toy-shop sacrificed to enforce the lesson of Isaac. The difficulty the teachers meet is the danger of making the goat or the Noah's Ark conspicuous at the expense of the lesson. At the close of the hour, cards partly pricked, illustrating the lesson, are distributed, to be worked at home by the children in silks or worsted.

One of the novel features of the church's financial policy is the publication of the names of all subscribers to the current expenses and church benevolences, with the amounts of their subscriptions. It is interesting to note that the Chinese have averaged \$5.20 per capita to church benevolences, where other members averaged 80 cents.

The work among the Chinese is very interesting to tourists, for they bring none of the bias to it that makes it heresy in many sections here to believe any good of a Chinaman. The work inaugurated is very small, if one measures it by its needs. There is a single Methodist mission in Chinatown that has for its yearly stipend one-third of the five hundred dollars contributed by the Missionary Society for the work here and at Pasadena and San Diego. This is supplemented by voluntary contributions from the Chinese attending the school, and from friends of the work. It meets every afternoon and evening, with an average attendance of twenty, but is handicapped by the tradition that the Chinese must be taught singly, for the teachers never equal the scholars in number. It would doubtless be better for the Chinaman if the half-dozen different denominations that have missions in Chinatown would co-operate in a single large, classified school. The Presbyterians have initiated work successfully among the children, and have a kindergarten where they teach ten or twelve little Mongolians that look so like the Chinese dolls. Persons who have worked both among the Chinese and among the Mexicans, who have their quarters in Senoratown adjoining Chinatown, claim that idolatry is far easier to combat than Catholicism.

Chinatown

is so like a bit of heathendom from the Orient transplanted on our new civilization, with its joss houses rising almost in the shadow of our Christian churches, that as a mere protective measure more strenuous efforts ought to be made to Christianize it. The Chinaman, despite the most rigid exclusion laws, will come in through the borders of Canada and Mexico, and his eviction now in many places would stop the wheels of traffic. It is not only in the city one meets him, but in driving through the country one sees the Chinese flags floating from the little ranch houses, where he has his vegetable gardens, and in the orange groves one meets him as a professional fruit-packer.

I made an interesting tour of Chinatown last week to see the festivities of the Chinese New Year. There was a deafening firing of crackers all the week from the eaves of the houses, augmented by the beating of discordant tom-toms, gongs and cymbals. Everything, from the firing of the initial cracker to the final rite of burning the devil and his wife at midnight, the last night, was ostensibly to drive the evil spirits away. The balconies of the houses were festooned with strings of fire-crackers and hung with lanterns of every device and size, from a trifling affair to a huge balloon made of the sheerest bolting cloth and exquisitely painted. The streets were lined with stands on which all sorts of Chinese wares were displayed, jars of Chinese nuts, pots of Chinese pickles and preserves, candied cocoanut and watermelon, queer doughnuts and various things that the Chinaman had not placed in his English nomenclature. The Chinamen who thronged the streets had emerged from their sombre blue and appeared in gay holiday attire, wearing silks and brocades in yellows, greens, lavenders, and bright blues. The little rooms were very attractive where

their hosts kept open house. The New Year's tables were set with pyramids of pummaloes and tangerines, plates of rice and trays of nuts and candies, with Chinese lilies blooming profusely, for good luck, in the background. Over the table hung a grotesque highly-colored print of a Chinese god, and the odor of burning punk mingled with the fragrance of the lilies.

At all the mission schools trays of refreshments were provided by the Chinamen attending them, and the Chinese New Year's cards were used, with the greeting of the mission printed below the Chinese hieroglyphics. The Chinese hospitality is so charming that it does not merit the abuse it has received. Signs of "hands off" hung in all the joss houses, and the police report serious damage done to expensive hangings in previous years. American has often been almost synonymous with "hoodlum" in Chinatown during New Year's week, and the Chinamen's hospitality has been abused so successfully that a great many doors have been closed and locked this year where John before has hospitably kept open house.

HOMEWARD BOUND.

Rev. S. L. Gracey, D. D.

Inland Sea of Japan, Jan. 26.—I am writing from the deck of the great ocean steamer "Oceanian," of the French Mail line, running between Marseilles and Yokohama, Japan. We came aboard three days ago at Shanghai, having left our very beautiful home in Foochow about a week previous. We now realize that we are homeward bound, and though we are sorry to leave China, the prospect of meeting our dear friends at home lures us Americaward. We are now passing through the Inland Sea of Japan, a singularly beautiful series of lakes and channels unsurpassed for romantic beauty by any scenery in the world. Hundreds of lofty hills and ranges have been visible during our passage through these waters. Many of these are volcanic; some are active, and smoke can be seen issuing from the loftiest peaks. Thousands of islands dot the waters. Numberless villages line the coast, and many hundreds of fishing boats and sailing junks skim along the water, coming very near to our huge steamer.

Yokohama, Jan. 29.—Yesterday we left Kobe, having spent twenty-four hours there. We visited the waterfalls on the mountain-side and several temples. The latter are old and weather-beaten and not at all attractive, most of them unpainted. Kobe is one of the great manufacturing cities of Japan, though not so much so as Osaka, which lies only a few miles away. The Japanese welcome all industries, manufactures, etc. They are too ready to adopt foreign methods and plans, and too many of the people have cast aside the long robes and beautiful dress which made their costume so picturesque and attractive, for the plain garb of Europeans. This is a great mistake, as they do not look nearly so well as in their own flowing robes.

We have visited Tokyo for four days. This is the capital of the empire. The city is laid out on an immense scale, covering nearly as much ground as London. It has many canals intersecting the city in all directions, and as many bridges as Venice. Here the buildings are more foreign than in any other place in the empire—the old and new palaces of the Daimios, the Mikado and the Emperor each showing their peculiar architecture. The temples are on a grander scale, and are really works of art. We visited several of these, and must say they defy description. Some very large ones are covered with gold, others lacquered in all colors, and with rich carvings and decorations. Here we saw the tombs of the ancient rulers, the Shoguns. Immense temples are built in the grounds where they lie, and all are within great gardens or groves. These temples are the richest I ever saw. In one of the temples we saw the goddess of Pain. It was a wooden image some four feet high in a sitting posture. The features of the face had been entirely rubbed away. It is supposed that by rubbing the hand on the image at the part of the body that is in pain, and rubbing the hand on the corresponding part, the pain will be driven away. At another place we saw the image of the god of Matrimony. Near the image was a wire framework, and persons approached with pieces of paper rolled up loosely and cast them against the framework. If the papers stuck there, it was regarded as a favorable omen. In nearly all the temples we saw representations of the goddess of Mercy, which much resembles the image of the Virgin seen in all Romish churches.

The government buildings at Tokyo are very extensive and of the latest foreign architecture and finish. The parliament buildings are fine, and the colleges, arsenals and workshops are such as would do credit to any nation.

I visited our mission premises in Yokohama and Tokyo, and was much pleased with all I saw. I was with our workers four days. We have very excellent buildings, superior schools, and as good a corps of workers as can be found in any of our church work in America. Our mission-

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There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage 4 cents. Judge for yourself. Mention this paper.

aries of the Parent Board and of the W. F. M. S. are all excellent selections and are doing a great work. I can assure our people at home that their money is well expended in the work in China and Japan.

Feb. 14.—We are now amid the Hawaiian Islands, and in a few hours expect to be in Honolulu. The sea is beautifully calm and blue, and we are all dressed in our summer costumes, the weather being very warm.

Feb. 15.—A memorable day spent at Honolulu—the most charming spot I have ever seen. The houses are generally small, one-storied, toy-like buildings embowered in various kinds of palms and other tropical trees. We rode through immense cocoanut groves, where we could see thousands of the large fruit maturing, pineapples in abundance, bananas by the million, guava trees, date-bearing palms, etc., with thousands of bright-blooming, flowering trees, vines and plants. A dream, a poem, an inspiration! Politically Honolulu is in convulsion. I cannot write of it. Yet she is surely framing for herself a more modern and perfect government, and will come out a clear, beautiful gem of a republic.

Tomorrow we are off again for two thousand more miles of ocean journey before we can step foot on our own native land again.

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Coughs were
based on the
idea of sup-
pression. We
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PISO'S CURE FOR
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Best Cough Syrup. Tastes Good. Use
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CONSUMPTION

THE CONFERENCE.

(Continued from Page 5.)

Charles F. Partridge, was read by G. A. Emery. The paper on "Some Phases of Epworth League Work," prepared by C. E. Westgate, was read by W. N. Roberts. A paper prepared by A. J. Eaton, on "Junior League Work," was read by A. C. Fuller. Discussions were also had on the "Bi-Monthly Communion Service: Its Feasibility," and "What Changes Beneficial to our Local Work can you suggest for the Coming Session of the Vermont Conference?" Sermons were preached by Joseph Naramore from 2 Tim. 3: 7, and by W. E. Bennett from Matt. 9: 37. Resolutions of sympathy for W. N. Roberts in the death of his wife were adopted. The next meeting will be held at Bellows Falls. C. F. PARTRIDGE.

St. Johnsbury District.

Westfield. — Rev. and Mrs. James E. Knapp wish to return sincere thanks to their many friends who have so kindly and prayerfully tendered their sympathies and comforting words to them in regard to their bereavement and affliction in the death of their daughter Ethel, and the severe illness of three other of their children. They are happy to inform their friends that prayer has been answered, and the three sick ones are being restored to health.

Maine Conference.

Lewiston District.

Rumford Falls. — An excellent record has been made in the first eight months of this new church's history. Under the leadership of Rev. D. F. Faulkner \$2,000 have been collected and expended upon a church edifice; \$500 remains to be collected upon subscriptions already in hand, and \$1,000 are still to be secured to balance accounts for work already done. The church will be completed, it is hoped, the coming season. At the quarterly meeting, Feb. 13, three persons — father, mother and infant child — were baptized (the first baptism in the new edifice), after which the first sacrament of the Lord's Supper was celebrated. A small but steadily increasing society has been organized. Six members and eight probationers have recently been added. Pastor Faulkner's return is unanimously desired. We predict that this church will be ready to entertain the Conference by 1896 — provided the Conference, and especially Lewiston District, give generous assistance in completing the church edifice.

Rumford Centre has greatly enjoyed the labors of Rev. J. F. Keith and wife. Their return for another year is desired. This church has been somewhat weakened by the removal of several members to the Falls, but the faith and courage of the people predict prosperity nevertheless.

Andover. — The presiding elder enjoyed a ladies' social circle with this people, Feb. 21, at the home of two of the oldest members. If all who earnestly participated in the sociabilities of that evening will, with equal earnestness, devote themselves to class and prayer-meetings and the various religious enterprises of the church, the welfare and success of Andover charge is assured.

West Paris Circuit has seen a year of remarkable prosperity under the leadership of Rev. A. K. Bryant. Nearly or quite one hundred persons have professed conversion. Meetings have been held at Bryant's Pond and West Paris; Revs. Folger and Jackson, evangelists, rendering valuable assistance. Rev. W. P. Middleton, of Bevere, Mass., is assistant pastor, and a candidate for membership on trial in Maine Conference.

Gorham, N. H. — The year is closing pleasantly. During the two years past Rev. A. C. Trafton and wife have been in labors abundant. Young people have been gathered and the work of the League developed and systematized, and interest in missions and the various enterprises of our denomination has been developed. Nine persons were baptized Feb. 18.

Berlin, N. H. — Substantial progress is being made at this point. There has been a constant increase in interest and attendance and a deepening spirituality. The Ladies' Aid Society, recently organized, and characterized by a spirit of prayer and consecration, has added \$500 to the funds of the church. The board of trustees has decided to build a church edifice the coming season, and Rev. M. B. Greenhalgh, the present tireless and devoted pastor, has been urgently requested to lead in the new enterprise.

It is reason for congratulation on the part of the Conference that societies such as Berlin and Rumford Falls are added to the list in recent months. Let those churches which in the past were helped to their present status of strength by gifts and moral support, show their gratitude by their generous assistance to these latest promising societies.

Mason. — Decrease of population and other events and circumstances of disadvantage have made the work upon this charge during the past year difficult and somewhat discouraging. The pastor, with commendable enterprise, has supplemented his meager salary by wages earned with the labor of his hands. Plans are formulated by which to strengthen the things that remain.

East Poland and Minot. — Rev. F. C. Potter has seen some advancement during his pastorate here. Two persons have recently found Christ, others are seeking. Special meetings have been held at East Poland.

Philipsburg. — A class of ten or twelve members has been organized. The pastor, Rev. N. H. Washburn, has been holding a series of meetings at Philipsburg and Cundy's Harbor, in which twenty persons have been converted. Rev. A. B. Clark, of West Cumberland, rendered efficient assistance.

West Bath. — Prevalent sickness and heavy storms made it necessary to suspend services for a few weeks. Work is now resumed under the leadership of the earnest pastor, Rev. N. H. Washburn.

Bath, Wesley Church. — An earnest revival spirit has characterized this church during the entire year. Sunday, March 4, 16 members were added to the church and 3 persons were baptized. During the year 95 have risen for prayers, 55 have professed conversion, and 35 have been added to the membership. The Sunday-school has been re-organized upon the graded system. The large and enthusiastic Epworth League is thoroughly organized in every department; the Mercy and Help department has made over 550 calls; the Literary department has a class in English history, with Mrs. Westhafer as instructor; the Juniors hold a meeting Sun-

day afternoons, nearly every member always being present. The church has secured \$200 for missions — the full apportionment. The pastor's return is unanimously desired.

Bath, Beacon Street. — Several children have been converted, and a class of twenty-five has been organized for religious instruction. This class is the second of the kind in this church, Miss Alice Douglas having for many months conducted a children's class. Perhaps no church in the Conference more faithfully fulfills the requirements of the Discipline respecting the instruction of children. The Sunday-school is well organized and in excellent condition. Ten have been received into the church, 21 are received on trial, 13 have been baptized. Rev. M. C. Pendexter is improved in health. In spite of some indisposition during the year, he has been absent from the pulpit but one Sabbath on account of ill health. His return for the fourth year is desired and expected.

JUNIOR.

New England Conference.

Boston District.

People's Church, Boston. — More than one hundred friends of the People's and Old Church St. churches gathered to warmly congratulate Mr. and Mrs. J. G. Schafer on the fifteenth anniversary of their wedding, Feb. 27. Dr. Brady and his assistant, Rev. Henry P. Winter, were present. Various interesting exercises, musical and rhetorical, made the evening very delightful.

South Boston, St. John's Church. — Rev. W. T. Perrin is most cordially and with perfect unanimity invited to return for the third year.

North Boston District.

Woburn. — At the fourth quarterly conference resolutions highly appreciative of the retiring presiding elder, Rev. Dr. J. W. Lindsay, were heartily adopted. At the same conference, with 21 laymen present and voting, the return of the pastor, Dr. G. A. Crawford, for the third year, was unanimously requested.

West Somerville. — Rev. John H. Mansfield is closing up his third year in this church. Recent reports bring out the following facts: The net gain in the membership of the church during the three years has been over 60 per cent., with an equal gain in the Sunday-school. The League has increased 240 per cent. Without the employment of outside evangelistic aid, more have been added to the church and Sunday-school than in the previous decade. Last year

(Continued on Page 16.)

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Send to us for further particulars. Ask Agents for rates, schedules and other information, or address W. C. Rinearson, G. P. A., Cincinnati, Ohio.

GENERAL CABINET MEETING.

H. C. Jennings.

THE semi-annual meeting of the General Cabinet of the Epworth League was held at Springfield, Ohio, Feb. 28 and March 1. Those present were Rev. Edwin A. Schell, the general secretary; Rev. W. I. Haven, second vice-president; Robert R. Doherty, third vice-president; Rev. H. C. Jennings, fourth vice-president; and Mr. C. E. Piper, general treasurer. Bishop Fitzgerald, Mr. W. W. Cooper, Rev. J. F. Berry and Rev. H. Liebhart were unavoidably absent. Rev. W. I. Haven acted as chairman of the meeting, and reports were made by the different vice-presidents concerning the progress of the work in their departments. These reports showed the work of the League to be constantly increasing in practical power.

The treasurer made a satisfactory report of the financial condition of the organization, including the final settlement of the business affairs of the late Cleveland Conference.

Some items of work will be of interest to the general Methodist public. The general secretary and the four vice-presidents were made a committee to prepare and publish an official Epworth League Hymnal. It is expected that this hymnal will be the peer of any book ever published, and sufficient time will be taken to make it every way worthy of its great constituency.

It was ordered that the next meeting of the Board of Control be held in Boston some time during the last two weeks in October next.

The Reading Course for next year was the subject of much earnest thought, and resulted in the selection of the following books: "The New Generation," by Edwin A. Schell, D. D. "Christian Evidences," by B. P. Raymond, D. D. "Imago Christi," by James Stalker. "Beneath Two Flags," by Maud Ballington Booth. "Life of Lincoln," by D. D. Thompson. As a supplemental course the following were recommended: "Methodism: A Retrospect and an Outlook," by Prof. C. W. Pearson. "History of Christianity," by Dr. Rishell. "The Hallam Succession," by Amelia Barr. "The Galilean Gospel," by Dr. A. B. Bruce.

The general editor was instructed to arrange for a "League at Work" series of booklets of uniform style, which, it is expected, will be of direct practical help to work in all the departments.

Another matter of interest is the planning of a general course in Bible study somewhat on the plan of the American Institute of Sacred Literature. This work is placed in the hands of Secretary Schell and Dr. R. R. Doherty, the third vice-president, and this committee is a guarantee that the work will be well done.

It was thought, also, that the time has come for a Junior League Song Book to meet a rapidly growing demand, and Secretary Schell and Mr. C. E. Piper were made the committee to arrange for its preparation.

It was ordered that companies of Epworth Guards may be organized in connection with Sunday-schools where no chapters of the League exist. This will answer a troublesome question in some quarters. Plans were made for a systematic course of temperance instruction.

The evenings were given up to public meetings, which were attended by large crowds: Tuesday evening in High St. Church, addressed by Dr. E. A. Schell; Wednesday evening in Central Church, addressed by Rev. W. I. Haven and Mr. C. E. Piper; and Thursday evening in St. Paul's Church, where Dr. R. R. Doherty and Rev. H. C. Jennings made the speeches. A most delightful reception was tendered the Cabinet on Wednesday evening in Central Church. Springfield is a beautiful city, and her Methodist hosts gathered into four churches seem to be very prosperous under Pastors Barnes, Curnick, Lucas and Warner. The original Company No. 1 of the Epworth Guards was present at the meeting in St. Paul's Church.

Church Register.

HERALD CALENDAR.

Centennial Anniversary of the Western M. E. Church, at 2:30 p. m., Easter Sunday, March 25.

CONFERENCE.	PLACE.	TIME.	BISHOP.
E. E. Southern, Brooklyn, Mass.,		April 4.	Warren.
New York East, Brooklyn, N. Y.,		" 4.	Fowler.
New York, New York, N. Y.,		" 4.	Vincent.
Troy, Cohoes, N. Y.,		" 11.	Warren.
New Hampshire, Claremont, N. H.,		" 11.	Foss.
New England, Waltham, Mass.,		" 11.	Fitzgerald.
Vermont, Bradford, Vt.,		" 12.	Warren.
Maine, Skowhegan, Me.,		" 12.	Foss.
East Maine, Houlton, Me.,		May 3.	Foss.

Money Letters from March 5 to 13.

G. E. Alley, C. F. Allen, Mrs. L. L. Adams, J. B. Alden, Anne H. Andrews. Mrs. W. F. Ball, G. E. Burnham, R. W. Bosworth, E. H. Brewer, I. H. Barker, J. A. Chapin, Mrs. S. Chapin, J. P. Cole, C. E. Cummings. Thomas Dixon, H. C. Estes, G. M. Eldridge, J. L. Felt, J. B. Freeman, Ira Frye, G. C. Fox, I. E. Goss, Mrs. J. M. Goldsberry, E. E. Hendrix, A. M. Hubbell, Mrs. J. L. Harrington, C. N. Hinchley, Mrs. J. Higgins, J. C. Hartwell, E. F. Jones, J. W. Jordan, A. W. Kellogg, F. H. Knight, W. P. Lord, Jno. Lashan, A. E. Livesey, E. M. Mills, F. H. Morgan, J. L. Morse, F. J. Masters, G. W. Millard, J. A. Marquand, "S. R. Miles Co. T. W. Pickett, C. F. Parsons, J. D. Pickles, E. E. Phillips, Simon Perry, W. W. Phillips, Emma Pitt Pub. Co. J. B. Battall, George Reader, T. S. Rosa, Mrs. E. M. Ricker, Mrs. M. Shaktleton, G. M. Smiley, F. A. Smith, Jr., W. S. Smith, H. M. Sessions, A. C. Stevens, D. N. Stafford, C. C. Southwick, Reuben Sikos, S. E. Sweetser, E. J. Titcomb, C. J. Tibbette, Wm. Turkington, H. E. Tinker, J. J. Teasdale, E. M. Tibbette, Mrs. C. W. Temple, E. W. Virginia, W. T. Worth, R. T. Wolcott, C. S. Wilson, J. W. Winch, A. H. Witham, A. Woodward, A. H. Webb, L. O. Wales, G. W. Winslow, E. Zelson.

NEW ENGLAND CONFERENCE - CHURCH AID COLLECTIONS. - Will the preachers who have taken collections for Church Aid, the present Conference year, please report to me not later than April 1 the amounts they have received? The report to the Annual Conference cannot be made complete until these returns are in.
Geo. S. CHADBOURN, Sec'y.

ALPHA NOTICE. - Rev. Edwin Hughes, of Newton Centre, will read a paper before the Alpha Chapter, at Jacob Sleeper Hall, Trustees' Room, Monday, March 19, at 1 p. m.
ARTHUR PAOR SHARP, Sec'y.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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Send for Illustrated Circular.

METHODIST SOCIAL UNION. - A regular meeting of the Methodist Social Union will be held in Berkeley Hall, corner of Tremont and Berkeley Streets, Monday, March 19. Reception at 4:30 p. m.; dinner at 5:30. The following persons will be guests of the Union, and will make addresses: Rev. Nehemiah Boynton, of the Union Congregational Church; subject, "The Old and the New." Rev. Geo. C. Lorimer, D. D., of the Tremont Temple Church; subject, "Men and Money." Rev. Frank H. Hinmann, of the Fourth Presbyterian Church. A fine musical program will be rendered by Miss Luete A. Tucker, contralto soloist; Mr. Ralph A. Quimby, cornetist.
WILLARD S. ALLAN, Sec'y.

BOSTON PREACHERS' MEETING. - Rev. J. J. Lewis will deliver his illustrated lecture on "The Passion Play," in the Bromfield St. Church, Monday, March 19, at 11 a. m. This is a superb lecture, and is well worthy a crowded house. All are invited.
FREDERICK N. UPHAM, Sec'y.

MAINE CONFERENCE. - Will the brethren who expect to be accompanied by their wives, at the coming Conference session, please notify me at once? Also, any of the brethren whose names do not appear in the Minutes. I would also consider it a favor if any who do not expect to be present will notify me by postal.
P. H. MORGAN.
Skowhegan, Me.

EAST MAINE CONFERENCE. - Will each preacher kindly inform me at once whether he is coming alone, or to be accompanied by his wife? Requests as to roommates, etc., should be made at once, and will be granted when possible.
H. B. FRODOCK.
Houlton, Me.

NEW ENGLAND SOUTHERN CONFERENCE. - All candidates for admission to Conference and for Local Orders are requested to meet at the Campello Church, Brockton, Tuesday, April 3, at 9 a. m. All examinations are in writing. Candidates for any of the Four Year Courses, who have not already been examined, are requested to consult immediately with the chairman of the examining committee.
CHARLES W. HOLDEN.
New Bedford, Mass.

W. F. M. S. NOTICE. - The twenty-fifth anniversary of the Woman's Foreign Missionary Society will be celebrated by the Tremont Street Auxiliary, in the afternoon and evening of March 23, at the church, corner of Concord and Tremont Sts. At 1:30, there will be addresses by Mrs. Wm. Butler, Miss M. A. Danforth, Miss Clara Cushman, and Bishop Foster. There will be an "At Home" of the Auxiliary from 5:30 to 7:30, to which all interested in the work of the Woman's Foreign Missionary Society are invited. In the evening, at 8, there will be short speeches by Miss Hodgkins, Hon. Alden Speare, Mrs. Wm. Butler, President W. F. Warren, LL. D., and others. The Auxiliaries in and about Boston are cordially invited to attend the meetings.

CENTENNIAL ANNIVERSARY. - The Western M. E. Church will celebrate its centennial anniversary on Easter Sunday, March 25, at 2:30 p. m. Rev. J. W. Lindsay, D. D., will conduct the service, assisted by neighboring clergymen and former pastors. Bishop R. S. Foster will preach the sermon. The choir of the church will furnish music, assisted by the male quartet of Asbury Temple, Waltham. Rev. L. P. Frost will give the historical sketch of the society. All former pastors are specially invited to be present and share with the people in this extraordinary occasion; also all neighboring pastors. A grand service is expected, to which all are welcome.
G. C. WHIDDEN, Pastor.

NEW ENGLAND CONFERENCE. - Candidates for admission on trial in the New England Conference are requested to meet the committee of examination in Haven Chapel of the First Church, Waltham, Tuesday, April 10, at 10 a. m. The syllabus on "Books to be Read," and the written sermon, should be sent previously to one of the committee.

W. E. KNOX, W. C. DORRIS, C. L. GOODRELL, Committee.

W. H. M. S. - A meeting of the Auxiliaries of the Lynn District W. H. M. S. will be held in the Wesley Church, Salem, Thursday, March 22. Morning session at 10 o'clock, when all Auxiliaries are expected to report. Mothers' Jewels work will be presented by Mrs. L. W. Staples. Mrs. Clark and Miss Huff will speak of the work in Boston. Afternoon session at 2 o'clock. Miss M. W. Perry will speak of our Model Homes, using maps to locate the same. Mrs. C. F. Rice will give the address. Basket lunch. All are cordially invited.
Mrs. LLOYD A. SANBORN, Dist. Sec'y.

The Stage and the Pulpit. An interview was recently obtained the same day by a noted journalist of a leading divine and an actress of conceded ability and popularity. Both noticed the journalist to be suffering from cold and cough, and in extending their sympathies, both happened to mention the same, and a well-known remedy - ADAMS' BALM. The moral is obvious.

Boston University and the New City Hall.

In his annual report, printed two or three weeks ago, President Warren gave a history of the repeated efforts of certain parties to commit the city of Boston to the immediate erection of a new City Hall upon the square on which the central buildings of Boston University now stand. Already a new chapter needs to be written. At the State House last Friday the trustees and friends of the University had to appear before the committee on cities to remonstrate against a new bill petitioned for by one of the aldermen. On the first call there was no one present in favor of the proposed measure, and as the remonstrants had been given no arguments to rebut, the committee at length voted to close the hearing. Later, however, the petitioner appeared, and by courtesy of the committee the hearing was reopened. He was given time to support his petition at length, and to introduce arguments by two of his friends. When cross-questioned, however, it appeared that no one of the three gentlemen was in any way authorized to speak for the city, and that the mayor and the city council were not seeking the authority asked for in behalf of the city in the petitioner's bill. This extraordinary state of things was so utilized by the speakers who represented the remonstrants that it seems incredible that the committee will recommend to the Legislature the passage of the measure. Messrs. H. O. Houghton, L. T. Jeffs, E. H. Johnson, Drs. Geo. M. and Daniel Steele, W. T. Perrin, Dean Huntington, and others were present. Ex-Governor Claflin, absent in Florida, was represented by letter. There was also a large and influential representation of the donors to the erection of the handsome Unitarian Building on the same square, and of the officers of the Unitarian Association. President Warren, on request, opened the case for the remonstrants, and it was closed by ex-Governor Long. The issue will be awaited with much interest. Meantime there is evidence that an increasing number of the citizens are coming to favor above all others the square next west of the State House fronting on the Common, as a site for the new City Hall when it shall be built.

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1. In what ways ought the conception of personal life and duty to be modified? Dec. 31, 1894.
2. Should any restrictions, legal or moral, be placed upon the accumulation of wealth? Dec. 31, 1895.
3. How can education be made a greater safeguard against materialism? Dec. 31, 1896.
4. No essay may be treated singly or in course. No essay to exceed 200 pages of 72 words each. Circular containing further particulars forwarded if desired.

WILLIAM JEWETT TUCKER,
President of Dartmouth College.
Hanover, N. H., Feb. 15, 1894.

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Obituaries.

Eaton.—“Lovely and pleasant in their lives, and in their death they were not divided.” This passage has not often been more appropriately applied than to the subjects of this sketch, except that there was an interval of four months between their deaths. They were most affectionately devoted to each other for nearly sixty years. Alice A. (Emile) Eaton died in the early autumn at their home at Randolph, Vt., aged 78; and Daniel Eaton, her husband, died at Reading, Mass., Jan. 10, 1894, aged 84.

They celebrated their golden wedding several years ago, when the town turned out en masse to show their respect for the honored and aged couple, who had journeyed so happily together for fifty years. Four children survive them—two sons, Webster and Fred, at Randolph, Vt.; and two daughters, Mrs. Simeon Dewey, of Montpelier, Vt., and Mrs. A. W. Danforth, of Reading, Mass.

Mr. and Mrs. Eaton were both life-long and worthy members of the Methodist Church, and their bodies are laid at rest in the hillside cemetery at Randolph.

Mrs. Eaton was remarkable for her activity for one of her age, and for her sustained interest in the church of her love. A neighbor who knew her well says: “She was the most consistent Christian I ever knew.”

After her death her husband went to spend the winter with his daughter at Reading, Mass., hoping to return to the old home in the spring. But God had more wonderful things in store for him. Instead of the green hills of Vermont, he has gone to the green hills that are far away, to the land of eternal youth, to find his bride again, and in the presence of the Lord to spend together the unending years in immortality from all pain and sorrow.

The children who mourn have only pleasant memories to cherish, and are commended to the same gracious God and Father for like precious faith.

H. A. S.

Webster.—William Webster was born in Plymouth, N. H., Jan. 16, 1807, and died at his home in his native town, Jan. 16, 1894, having completed exactly fourscore and seven years.

With the exception of two years, his long life was all passed in the town of his birth. While yet young he began the manufacture of pottery, and for many years his establishment was the only one in the State. The summer season was passed in manufacturing all kinds of brown earthen ware, and in winter this was distributed over the State by Mr. W. in person. Thus his acquaintance became large. As his spirit was cheery and his pottery good, many came to look upon the visit of the “earthen-ware man” as a benediction. This business he continued until, twelve years ago, age compelled its abandonment.

In 1834 Mr. W. married Miss Laura Harriman. Their wedded life was one of special sweetness, and continued for nearly sixty years. Two sons and two daughters came to the home, all of whom, with the mother, are still living.

As a citizen Mr. W. was highly esteemed, his veracity being above reproach. As a Christian he was held in high regard by his brethren. Nearly sixty-five years he was a worthy and honored member of the M. E. Church in Plymouth, and was a steward many years.

The last sickness was very brief, being less than four days. Saturday morning he could not be aroused for the morning meal. Medical aid failed to give relief. Paralysis was doing its work. Unconscious to the end, he departed for the “better country” Tuesday afternoon. He was ready. Frequently did he say to his pastor, “I am only waiting.”

Funeral services were largely attended at his late home. His pastor spoke a few words of cheer, calling attention to Jehoida who “waxed old and full of days when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house.” Then, four of his aged associates in the church bore his remains to the cemetery and laid them to rest just as the sun was sinking beyond the hills which had so long guarded his home, there to await “the dawning of the morning.”

G. N. D.

Rendall.—Emma L. Rendall was born June 26, 1825, in Melrose, Mass., and died Jan. 13, 1894, in Raymond, N. H.

Sister Rendall was converted at a very early age, and in the month of November, 1866, she joined the Methodist Episcopal Church in Melrose. In early life she showed a remarkably sweet disposition and a very strong character, which grew in strength as she advanced in years. In the year 1877 she married Mr. James Rendall, of Melrose, who for years has been an official member of the Methodist Episcopal Church in this place. A large and interesting family of children came as the years rolled away, and the strong Christian character of the young mother was felt in many ways in the Lebanon St. home. Notwithstanding her multitudinous duties, the mother regularly taught the little ones to love God, study the Bible, attend Sunday-school and the morning preaching service. It was her custom each day to set apart a time when she and the children were together engaged in prayer. Her labor will be productive of much good in the years that are to come. She was truly a ministering angel in her home, and her sterling qualities were recognized and prized by her pastors and the church, and even the community in which she lived had a just appreciation of her real greatness and true womanhood.

A few weeks ago it seemed wise to the father and mother to take their children to live in the country, and purchasing a good tract of land among the hills, they left Melrose for their home in Raymond, N. H. They had scarcely settled in this new home, and had only just begun to work in the Raymond church, when the mother suddenly sickened, and it became evident that the father and children must be left without wife and mother. The death angel called quickly, and Melrose and Raymond mourn the loss of one of the purest and noblest saints of God. The prayers of the membership of each of these Methodist churches are being offered that God will abundantly sustain the terribly afflicted husband who is grandly trusting his Saviour in this darkest hour, and for the children who mourn the loss of the best of mothers.

C. E. DAVIS.

Whitcomb.—Mrs. Eliza Whitcomb was born in Norway, Maine, Jan. 27, 1809, and died at Portland, Dec. 5, 1893.

From early childhood she was connected with God's church. Her devout life, kindly impulses, and bright and cheerful spirit greatly endeared her to a large circle of friends and acquaintances. During her last sickness she was tenderly cared for by her daughter, Mrs. S. S. Lovejoy, at the home of her grandson, Mr. F. E. Lovejoy. Her memory is precious and her works do follow her. She has two daughters living—Mrs. S. S. Lovejoy, of Portland, and Mrs. O. M. Farnham, of Waltham, Mass.

E. L. H.

Cady.—Betsey G. Cady was born in Stoddard, N. H., March 26, 1803, and died in Alstead, N. H., Jan. 8, 1894, aged 90 years and 9 months.

She was the daughter of Nathan and Lucy Monroe, and the last of a family of eleven children. Her father was one of the first settlers of the town of Stoddard, N. H., and a Revolutionary soldier. At the age of nineteen she was united in marriage with James B. Cady, who preceded her to the better land seven years ago. Early in life they united with the Methodist Church, and until the time of their death remained staunch supporters of the cause of Christ. On the event of their removal to Alstead, they united with the church there. Many changes took place, which led to the disbanding of the church, and then they removed their relation to Marlboro.

The later years of Sister Cady's life were necessarily years of weakness and dependence, but she found a home and tender care with the family of her youngest son. In her case the hoary head was a crown of glory, as her loved ones testify. Up to the last hour of her exceptionally long life, intellect was clear and faith strong. Like a ripe shock of corn she waited the coming of the reaper.

Of her family of seven children six remain to mourn their loss. The funeral services were held at Centre Alstead, and were conducted by the writer.

E. N. JARRETT.

Varnum.—David Varnum was born in Brookville, Me., Oct. 1, 1808, and died after a brief illness, Jan. 7, 1894.

Mr. Varnum was the eldest of a family of twelve children. Nine are still living, Mrs. Gershom Varnum being the youngest of the family.

He was converted to Christ at an early age, and in 1837 was baptized and received into the M. E. Church, of which he continued a faithful and consistent member for fifty-seven years. He loved the church and was ever interested in its prosperity. To his home the minister always received a hearty welcome and it became known as the minister's home. He was widely known in his town, held the office of first selectman for a number of years, and was honored and respected by all who knew him. Said one who still survives him, and has long known him, for they were boys together, “David Varnum was a good and rather exemplary man.” He was a constant reader of the Bible and faithful attendant at church, very seldom missing a service when his health permitted.

Jan. 3, 1885, his wife, a highly esteemed Christian lady, died. Her beautiful Christian character and triumphant death were a source of much comfort to him. Since her death he has lived with his daughter, Mrs. Margaret Lord. His last moments were peaceful and triumphant. To his daughter he said, “I am going to a better world, and I am ready.” He was heard to repeat the name, Jesus! Jesus! Jan. 7 he went to join the redeemed in heaven. Five children are left to mourn the loss. “How blest the righteous when he dies.”

WILLIAM F. CAMPBELL.

Merry.—Joseph Merry was born in New Vineyard, March 3, 1813, when Maine was the “District of Maine” and still belonged to Massachusetts, and died at his home in North Anson, Jan. 17, 1894.

He was one of sixteen children born of staunch Methodist parents, and only one of these survives him. Under the influence of such a home, his mind and heart were early open to the truths of the Gospel, and somewhere in his teens he accepted the Saviour and found pardon. He early joined the Methodists, and was soon trusted by his church, being made a steward, he said, “when I was a mere boy,” and doing duty in that office for nearly sixty years—a position for which he was by nature well fitted. During much of that time he also acted as trustee, and his church is much indebted to him, by labor and by gift, for both church and parsonage and the lots on which they stand. Almost his last benevolent act was the gift of \$200 toward the new parsonage which was built this last summer and for which he himself broke ground the first day of last June. His gift was the nucleus which enabled us to build. He lived to see it completed, but never entered the finished house. His interest in the church continued until the last, and was manifest in the gift of a stove for the parsonage and payment of his year's subscription for preaching even on his death-bed.

He was twice happily married. The mother of his children was Miss Rhoda Butler, a Christian lady of New Vineyard. They were married in 1838 and set up their home in the town of New Vineyard. He afterward moved to Industry for a little while, but soon returned to his native town. He moved to North Anson thirty years ago, and shortly after took a tour through the West, looking for a place to locate, but love of Maine brought him back to settle here for the remainder of his days. Several years after moving to North Anson his wife died in the faith. He was married again in 1874 to Mrs. Alvira Blabbe, mother of Revs. Edgar and Charles E. Blabbe. Bro. Merry had seven children and outlived all but two—Mrs. Moriah E. Moody, of Sanford, Iowa, and Mr. Henry Merry, of North Anson, who was with him and ministered to his comfort in his last sickness.

Bro. Merry was a man of large, commanding figure and great strength. He was endowed with a natural faculty of gaining wealth, but not for selfish ends, as his disposal of it will show. He also showed his wisdom by giving it where he wished while still living. He was a kind, indulgent father to his children, and a merciful man to all. No case of suffering or need appealed to him in vain. He was always a Methodist, loving his church, believing her doctrines, and supporting her preachers. His home was ever open to her traveling preachers, and many of those now in glory as well as many now living could tell of a cordial welcome, a bounteous entertainment, and a hearty “Godspeed.”

He had been failing in health for some time when an attack of la grippe left him near the gates, without enough physical vitality to rally, but with such spiritual vitality that heaven was more real to him than ever before. Willing to live if it were God's will, he yet longed most earnestly to depart. He will be missed from the old familiar places, but most of all from the little church to which God made him such a benefactor.

H. L. CROCKETT.

Tennyson on Spring.

We have the word of Alfred Tennyson for it that in the spring the young man's fancies lightly turn to thoughts of love. It is singular that the great laureate omitted to mention the fact that it is in the spring that a considerable portion of the human race turns to taking Hood's Sarsaparilla. Probably nothing but the difficulty of finding a good rhyme for that invaluable remedy deterred him. Certain it is that the old-time domestic remedies are generally discarded in favor of the standard blood purifier, Hood's Sarsaparilla, which has attained the greatest popularity all over the country as the favorite Spring Medicine. It purifies the blood and gives nerve, mental, bodily and digestive strength.

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A. S. WEED, Publisher,

36 BROMFIELD ST., BOSTON.

Review of the Week.

Tuesday, March 6.

- The Bland seigniorage bill gets the right of way in the Senate.
- The Queen prorogues Parliament.
- The House authorizes the construction of the East River bridge; the Pension bill under debate.
- "No-license" gains in the town elections of this State.
- Yellow fever especially fatal in the jails in Rio, which are packed with political prisoners.
- The new Tariff bill repeals reciprocity.

Wednesday, March 7.

- Death of Hon. Rufus S. Frost, of Chelsea.
- The Biennial Elections bill passes the Massachusetts Senate.
- Ex-President Harrison begins his lectures on "Constitutional History and Law" at Stanford University, Cal.
- Serious election disturbances at Troy, N. Y.; one man killed and another badly wounded.
- Death, at Santa Barbara, Cal., of Right Rev. J. A. Paddock, missionary bishop of Olympia, Wash.
- A disreputable house in Chicago wrecked by a bomb.
- Revolution in Costa Rica; the church party defeated.

Thursday, March 8.

- Municipal elections in New York State show great Republican gains.
- A crank shoots Alderman Lomasney in City Hall corridor; the wound not serious.
- Hearing on Bell Telephone Company's petition for \$30,000,000 increase of capital stock.
- Serious encounter between Portuguese troops and British sailors on the Zambesi River, Africa.
- The Pension bill, appropriating \$150,000,000, passed by the House.
- Seven new mills to be started in the South by May 1.
- The Seigniorage bill almost gets through the Senate by a clever trick.

Friday, March 9.

- The big battle-ship "Indiana," on her preliminary trial, makes over 15 knots.
- The Amherst faculty and senate still at odds.
- The long trial of Daniel Coughlin in Chicago for the murder of Dr. Cronin ends in acquittal.
- A bomb exploded in front of the Chamber of Deputies, in Rome; several persons injured.
- Senators Sherman and Lodge speak against the Seigniorage bill.
- The Spanish ministry resign, on a financial question.
- The Senate Tariff bill reported; sugar, iron and coal restored to the dutiable list; wool left on the free list.

Saturday, March 10.

- Thirty-eight Georgia Negroes sail to Liberia.
- A coach line to be started between New York and Philadelphia, to cost \$25 for round trip.
- The British meet with serious losses in engagements with rebellious tribesmen in Assam, India.
- A committee of the New York Senate begins the investigation of the police department in New York city.
- P. D. Armour, of Chicago, gives \$500,000 to found a manual training school in San Francisco.

Sunday, March 12.

- A big cave-in in New York city on Broadway, corner of 10th Street; a quicksand suspected.
- The Russian commercial treaty passes its second reading in the Reichstag.
- General Manigat's steam yacht "Natalie" seized by the Haytiens and the whole crew shot by order of President Hippolyte.
- Boss McKane charged with embezzlement of the public funds of Gravesend.
- The disestablishment of the church in Wales among the recommendations in the Queen's speech.
- The steamer "Briscoe" off Cape Race helpless, and the crew starving; a life-boat reaches land and brings tidings of their suffering; a tug and steamer go to their rescue.

The "A. P. A."

DR. GLADDEN has rendered the public a valuable service by his courageous article in the *Century Magazine* for March, and the *Century* has justified its reputation for courage in publishing it. Dr. Gladden describes the anti-Catholic crusade carried on by the American Protective Association, concerning which we have given our readers from time to time some information. In his paper they will find a comprehensive statement of the case. As a part of this anti-Catholic crusade is the publication of forged documents bearing the official signature of eight archbishops, with the counter-signature of Cardinal Gibbons, denouncing the rapid diffusion of the English language and the public school system, and calling on the faithful to remove or crowd out American heretics from public and private employment, in order to secure their places for Catholics. A second forged doc-

ument, attributed to the Pope, calls for a general extermination of all heretics found within the jurisdiction of the United States. The "A. P. A.," which employs these forgeries to spread a terror of Romanism among the unthinking, requires of its members an oath never to favor or aid the election or appointment of a Roman Catholic to office, and never to employ a Roman Catholic in any capacity if the services of a Protestant can be obtained. Dr. Gladden verifies the character of this secret oath by the action of the Denver Council, which denounced the mayor of that city as a perjurer because he appointed a Roman Catholic as chief of police. He calls attention to the fact that the Constitution of the United States forbids any distinction or preference among men on account of their religious belief, so that the oath taken by the members of the A. P. A. requires every man elected to an important office to violate his oath to support the Constitution of the State and the United States. It is high time that public attention was called to this anti-Catholic movement, which is founded on falsehood, promoted by forgery, and imposes perjury upon its members as a civic duty. Dr. Gladden calls upon Protestant clergymen to speak out clearly against this wickedness. We are very reluctant to multiply organizations, but we question whether there ought not to be an American Protective Association organized to defeat this un-American association which is violating the fundamental principles of our American institutions. — *The Outlook*.

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from March 1 to Oct. 1. In response to a general demand, the "\$1 Trial Offer" will be continued through the month of March. New subscribers can secure the paper for seven months for

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During these seven months many of the attractive features promised in our Prospectus for 1894 will be published.

The series of "Methodism in the Great Cities" is now being published. That of "Makers of New England Methodism" is prepared in part, and will appear during the next six months. The six historical articles, "Magnifying the Seats of the Annual Conference Sessions," which are illustrated, will appear before the first of April. The first of the "Round Table Conferences" has been printed, and the next, on "The Six Best Books, and Why?" is all ready.

In March we publish two Special Numbers: In the issue of the 14th we celebrate the anniversary of the 90th birthday of that unique Prohibition hero, HON. NEAL DOW. In that of March 21 we observe the Silver Anniversary of the W. F. M. S.

In the month of April we shall give full abstract reports of the sessions of our patronizing Conferences. During this month the fifth anniversary of the death of REV. DR. BRADFORD K. PRIBBE; the lamented editor of this paper, will be appropriately observed.

We are now publishing DR. MARK TRAF-TON's remarkable series on "The Men whom I have Heard in Congress, on the Platform, and in the Pulpit."

REV. S. A. STEEL, D. D., of Nashville, Tenn., will act as special reporter for our columns for the next General Conference of the Methodist Episcopal Church, South, which convenes at Memphis, Tenn., in May.

In June we intend to present the special issue promised upon that model Christian layman, patriot and temperance advocate, GEN. CLINTON B. FISK. A Symposium on "The New Reformation," in answer to the inquiry, "Shall the Sermon on the Mount be Literally Interpreted and Applied?" in which leading representatives of all the denominations have part, is all ready for our columns.

We have on hand and awaiting space, BISHOP FITZGERALD on "Prohibition," and EDITOR E. E. HOSK, of the *Christian Advocate*, Nashville, on "Some Candid Reasons why the Methodist Episcopal Church, South, should Direct the Entire White Work of the South," and DR. W. V. TUDOR, of Richmond, Va., "Genuine Fraternity Cultivated."

These contributions, with others equally able and attractive that we cannot take the space to mention, with editorial treatment of current topics, will make our paper during the next seven months especially valuable and interesting. We are, therefore, anxious that ZION'S HERALD be tested by our families by personal examination and scrutiny. To this end it is offered until October next for

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This proposition will be open only until the 1st of April. Will our ministers and all readers advise their congregations and friends that the paper can be secured on trial for seven months for

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THE CONFERENCES.

(Continued from Page 12.)

for the first time all expenses were met without an agony Sunday, and this year extensive repairs have been made on the property and expense met by the treasurer out of the weekly income.

Lynnburg.—At the fourth quarterly conference, March 7, the various reports indicated a year of great harmony and a good degree of prosperity. March 4, 3 were received in full from probation, 2 have been recently received on probation, 2 baptized, and 1 received by letter. The return of the pastor, Rev. J. Peterson, for another year was unanimously requested.

Maynard.—Rev. J. F. Mears was heartily and unanimously invited to return for the fourth year by the quarterly conference. Large audiences are present at the preaching services. The Sunday-school is having a very large attendance; 182 were present on a recent Sunday.

Lynn District.

East Boston Bethel.—Dr. L. B. Bates, the pastor, raised \$900 last Sunday, thus providing for all the current expenses of the church up to May 1. At the close of the evening service eight were at the altar seeking Christ.

Salem, Wesley Church.—The year has been a successful one. Since Conference 72 persons have been received on probation and in full membership. All the current expenses are fully provided for, and a good religious interest prevails. On Sunday, March 4, 2 were baptized, 2 were received by letter, and 12 on probation. Rev. R. F. Holway, pastor.

Revere.—At the last quarterly conference it was reported that the membership had doubled and the congregations increased 50 per cent. during the last year. On a recent Sunday 6 were received into full membership and 14 on probation, making about 40 since October. Notwithstanding the hard times, the finances have nearly doubled. The pastor, Rev. W. F. Stewart, was unanimously asked to return.

East Saugus.—Rev. Charles Parkhurst, D. D., preached at this church on Sunday morning. Rev. J. F. Allen, of Lynn, will preach next Sunday morning.

The Lynn District Ministers' Wives' Association held the third meeting of the year with Mrs. Chas. E. Davis, of Melrose. It was largely attended, over thirty being present. Mrs. J. O. Knowles presided. Mrs. E. Higgins conducted the devotional exercises, after which the business session took place. The corresponding secretary's report showed that two of the homes upon our district had been cheered by accessions to their number, and that one of our sisters, Mrs. Henry Dorr, of East Saugus, had been afflicted by the sudden death of her husband since our last meeting. An invitation to meet with Mrs. Blaboe, at Newburyport, in May, was accepted, and after some miscellaneous business the program was listened to. Mrs. Ann E. Smiley favored the company with a fine vocal solo. Mrs. Blackett read interesting and discriminating descriptions of twelve of Raphael's "Madonna and Child," and passed mounted photographs of the same among the company as she read. The quartet—Mrs. Wriston, Mrs. Thurston, Mrs. Martin and Mrs. Wood—sang a very sweet twilight song, after which Mrs. Annie E. Smiley very pleasantly talked on "The Rights of Ministers' Wives," but as it was called "A talk just among ourselves," and a quiet hint about reporters was given, the curious will be obliged to content themselves with verbal accounts. Refreshments and social intercourse were then in order. A number lingered into evening, and all carried away pleasant thoughts of hostess, parsonage, and gathering.

IDA A. ALLEN, Rec. Sec.

W. F. M. S.—The central division of Boston District held a district meeting in South Framingham, March 7. Mrs. C. H. Hanford presided. After devotional exercises the morning was devoted to reports from auxiliaries and a report drill.

The South Framingham ladies provided a sumptuous dinner. In the afternoon Rev. H. G. Buckingham read the Scriptures, and Dr. Ela offered prayer. Mrs. Buckingham and Mrs. Meeler read interesting papers. Miss Louise Manning Hodgkins gave a stirring address, telling about the "Average Woman" and how we may help her. During the day a "District Association" was organized according to the new constitution. Mrs. Ela was chosen president, Mrs. Knight, recording secretary, and Mrs. Simpson, treasurer.

W. H. M. S.—The meeting of the eastern division of the Boston District Woman's Home Missionary Society was held in the Bromfield St. Church, Wednesday, Feb. 28. On account of the illness of the vice-president, Mrs. J. H. Mansfield, Mrs. C. L. Eastman presided and conducted devotional services. Her kindness and efficiency in presiding were highly appreciated by all. Encouraging reports were received from nearly all the auxiliaries on the district. Mrs. L. W. Staples, recently chosen as agent for "Mothers' Jewels Home," gave an interesting report of her work.

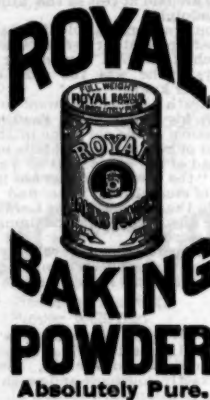
Mrs. B. W. Floyd spoke earnestly for the Indians and the work among them which needed to be done. Miss Clara L. Loveland, of the Bromfield St. Church, having given \$40 for the education of an Indian girl, \$10 was raised to supplement the amount. Mrs. Mason, of Winchester, then spoke delightfully of her visit this winter

to Rust University, Holly Springs, Miss. Mrs. A. E. Barber then gave fitting words of welcome to all the delegates to the church and the collation prepared.

The afternoon session was opened with Bible promises and prayer by Miss Hoxie, the deaconess. Mrs. Daniel Dorchester then delivered an interesting address on the work of the Society among the Indians. Dr. J. H. Mansfield gave an address on the work of the Society in all the fields, which was illustrated with brilliant stereoscopic views of schools, homes, people, and the country. A large audience was present to hear the interesting address, and many ladies were desirous of having it repeated before their auxiliaries.

A vote of thanks was given to all who had contributed to the marked success of the meeting. Special thanks are due to singers who so delightfully contributed to the interest of the meeting.

Mrs. E. V. HALL,
District Secretary.



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